VOL. II. MARCH, 1887. No. 3.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

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CONTENTS.

Editorial Notes	57	A Correction from Mr. Effinger	71
Give the Prayer a Chance	60	A Sunday-School Teachers' Institute	72
The Comprehensiveness of Christ	61	Jasper L. Douthit	73
One Upward Look Each Day	63	Education of the Colored People in the South	73
SERMON: The Character and Work of William Greenleaf Eliot	64	Woman's Work	74
Greatness	67	Literary Notes	76
Unitarianism in Hungary.—III. On the Way to Victory	68	Publications Received	78
Illustrations of Unitarianism	69	English Notes	78
Eternal Providence	69	Dedication at Manistee, Mich.	78
A Rational Faith	69	Our "Forty Immortals"	79
Industrial Partnerships	70	News from the Field	80
		Renewal of Subscriptions	84

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to whom also all communications relating to circulation, non-delivery of the magazine, change of address, etc., should be made. Remittances may be sent at our risk in drafts on Chicago or New York, postal orders, or American or U S express orders, payable to J T. Sunderland Stamps (one-cent stamps preferred) may be sent in payment of a single subscription, or a dollar bill in payment of two, at our risk. If checks on local banks are sent, 25 cents must be added for exchange.

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WHAT PEOPLE SAY ABOUT THE "UNITARIAN."

The most frequent word hat comes to us about THE UNITARIAN is one of astonishment that we can give so much for so little,—a magazine the size we publish twelve times a year for 50 cents. Coupled with this come frequent expressions of gratification that now as a denomination we have a periodical whose price will allow it to go everywhere, to poor and rich, into country and city, and to be employed widely without large expense by Post Office Mission workers, by Churches to put on their tract tables, by friend to send to friend, and neighbor to neighbor, and parents to sons and daughters away at school. Very numerous and hearty are the expressions of satisfaction that come regarding our positive and unequivocal, while yet broad and catholic, Christian attitude. We quote below, almost at random, a few testimonials from a very large number of similar ones received:

From the State Geologist of ——: "I value THE UNITARIAN highly."

From a Western Professor: "I am much pleased with your magazine. The catholic, practical temper is the right one. I wish THE UNITARIAN had been started half a dozen years ago."

From a Student at Meadville: "Welcome to THE UNITARIAN. We students here feel the need of the positive side of Christianity, such as you present. Send me sample copies, and I will try to turn sympathy into money."

Among the Farmers: "I have been requested by our pastor to receive subscriptions for THE UNITARIAN. I will be glad to do all in my power to help you along. This is a farming section, so I do not expect to do much, but I send you eighteen subscriptions."

From one who has been a Unitarian Worker Fifty Years: "THE UNITARIAN has grown better each month, and the —— number surpasses all that went before it."

From a Boston Woman Settled in Colorado: "I must write to thank you for the good things I find in THE UNITARIAN. Every number seems to me perfect. You are certainly doing a grand work for a permanent cause."

From a Lady in a Southern City: "From every side I hear pleasant words spoken of THE UNITARIAN. One lady says she watches for it as though it were a love-letter."

From a Lady in Central New York: "I wish to express my high appreciation of your excellent monthly. The message it bears is so pure, so noble, so deeply religious, that I cannot but wish it might find a lodgment in every home in the land."

From a Lady in Southern California; "THE UNITARIAN is more welcome than ever in our new home here, and it seems to me to improve with each number. The last number came when I was very tired and I thought I would simply look it over and lay it by for another time, but I read article after article, and when I had finished I was not merely rested but refreshed, ready to go to work with new courage."

From a Lady of Small Means: "I am a widow, with only a very limited income. For a long time I have been spiritually starving in the midst of my orthodox surroundings. A few months ago a New England friend, visiting near by, showed me some numbers of THE UNITARIAN, and I said at once, 'I can take *that*.' I have done so, and cannot tell you how every month it feeds and satisfies and delights me."

From a Post-Office Mission Worker in Mass.: "I want to tell you how thoroughly I enjoy every department of THE UNITARIAN. I think the field notes particularly must prove a great incentive to larger work in all our churches."

From one of our most Active and Successful Western Post-Office Mission Workers: "Send me as many copies as you can spare, fifty at least. THE UNITARIAN is exactly what I want."

From another Western Post-Office Mission Worker: "Is there any way I can get more copies of THE UNITARIAN? I very much want a large number regularly."

From the Minister of a large Universalist Church: "I am much interested in THE UNITARIAN. I know that many subscriptions can be obtained in my parish."

From a Wealthy and Prominent Universalist Layman: "There is room for your monthly. I am warmly in sympathy with your desire for a more hearty co-operation between Unitarians and Universalists. We can all work together on the Christian basis."

From a Minister of an Orthodox Denomination: "I could use some more sample copies of THE UNITARIAN to advantage. It is first class in every respect."

From a Michigan Pastor: "Where do you pick up so much news? It is capital."

From a Western Pastor: "Please send me fifty sample copies of THE UNITARIAN to distribute among my congregation. I think I can get you quite a large subscription list."

From Another Western Pastor: "I send you fifty-nine names of persons to whom I hope you will send sample copies. I am with you heart and hand."

Another Western Pastor: "I send you eighty subscriptions for THE UNITARIAN: hope to make the number 150."

From a Massachusetts Pastor: "Every Unitarian family in our community but two now takes your monthly, and I hope to get those two before long."

TO OUR SUBSCRIBERS.

We call the attention of our subscribers to the fact that the first year of the UNITARIAN ended with the December number. The time has come, therefore, for those who began with the year, to renew their subscriptions. Let us ask, for our own sake and our subscribers', that these renewals be made as promptly as possible. For directions for sending orders and money, see above.

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A Monthly Magazine of Liberal Christianity.

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EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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EDITORIAL NOTES.

The meeting of the Boston Unitarian Club at the Hotel Vendome, Feb. 9, was a notable one, 150 persons being present. Rev. Howard N. Brown, of Brookline, gave the chief paper of the evening, taking for his subject, "Our Missionary Work." Addresses were made on the same theme by Secretary Reynolds, Ex-Gov. Bell of New Hampshire, J. Harsen Rhoades of New York city, Rev. Dr. John F. Moors, missionary for southern New England, Judge Soule of Boston, and Rev. Pitt Dillingham of Charlestown.

Hon. Leverett Saltonstall in his opening address as President of the meeting, spoke strongly of the injury that had been done to the Unitarian cause in this country, by the action of the Western Conference. Yet that was a reason not for less but for more missionary effort. Dr. Moors told of some ten new societies having been organized on his field of southern New England since he began his missionary labors two and a half years ago. Mr. Rhoades spoke strongly of the great opportunity and need for missionary effort in the great state of New York, where a traveling and preaching and church organizing Conference Secretary ought to be put into the field at once. Ex-Gov. Bell testified to the excellent results that had come from the money expended by the American Unitarian Association in New Hampshire, and urged especially the importance of the missionary movement at Exeter, the seat of Phillips' Academy. Secretary Reynolds said, "Never was there a time when the State of Massachusetts was so grand a field for missionary work as to-day," and urged that the new Unitarian Building ought to be made the center of such missionary activity and zeal as the denomination has never known.

Mr. Brown's paper was a judicious and able presentation of the claims of our missionary work upon the denomination—setting forth the reasons why we should desire to establish new churches and give our gospel to others, and why the whole denomination should rally to the support of the American Unitarian Association as its chief and sufficient missionary agent, destined, as he believed, to absorb into itself all other missionary agencies. He closed with a strong plea for a contribution from the churches this year to the Association of $60,000, as the very least sum that would enable it to carry on its many-sided and urgent work.

Mr. Brown presented admirably the subject of the Association's breadth and absolute freedom from dogmatic tests—allowing as it does any society, even Roman Catholic or Ethical Culture, to contribute to its treasury and send delegates to its meetings; and at the same time he showed equally clearly its

security from danger, because standing distinctly and unequivocably by its very constitution, for the promotion of "pure Christianity." This "pure Christianity" it has never defined and probably never will define, leaving every man and every church to interpret it for himself or itself, and to judge for himself or itself whether or not he or it properly belongs with an association existing for such a declared purpose. It was precisely such a broad, undogmatic, and yet secure basis as this that many of our brethren in the West asked the Western Conference to place itself upon last year.

We wish we could say anything to carry to all our churches the strong missionary impression made by Mr. Brown's paper, and the accompanying address. Ten months of our denominational missionary year are gone, and only a small proportion of the sum necessary to carry the Association through the year free of debt, has yet been secured. Many of our churches have the bad habit of putting off their contributions to the last moment. Let our societies, east and west, north and south, take hold of the matter at once. There is no time to be lost. Our Unitarian gospel was never more in demand than now. Our obligations to give it to the thousands who are hungering and thirsting for its message, were never greater than now. No body of churches could have a more judicious and trustworthy agency to receive its money and carry on its missionary operations than the American Unitarian Association has proved itself in all its history to be. The generosity and missionary spirit which last year completed our splendid new denominational building ought this year to fill the Association's Treasury as it has never been filled.

A movement is on foot looking toward the possible organization of a Unity Club Society, for the encouragement and assistance of Unity Club work among our churches, in the same way that our general Sunday-school Society encourages and aids our denominational Sunday-school work. The subject was recently presented by Rev. E. C. Abbott, of Lawrence, Mass., in a paper read before the Ministers' Monday Club in Boston, and a committee appointed to take the matter in charge. We are disposed to think the time has come when a society of the kind proposed may be organized with excellent results.

We have several times spoken strongly of our sense of the importance of the temperance work, and of the duty of our churches to do all in their power to help it on. The Unitarian Church Temperance Society organized in Saratoga last September, to which we have called attention, has recently published its Constitution and methods of work, in tract form—and a very suggestive tract it is (send to George H. Ellis, Boston, or to Rev. J. L. Marsh, Winchester, Mass., for a copy). The society wishes to have a branch society formed in every Unitarian church in America. Why is not that practicable? What a great year in our denominational history this would be if it could be marked by such a general temperance revival among us! In the great movements of our day for the cure of misery and crime and the elevation of the people, how great a shame it is if the Christian Church lags behind, as she has so often done, instead of taking the lead!

At the installation of Rev. Nathaniel Seaver, Jr., in Templeton, Mass., recently, after the address to the people a feature was introduced into the service which we do not remember to have seen before, namely, a response by the whole congregation. The idea seems to us most fitting. The response made by the congregation was as follows:

We, the Church and Congregation of the First Parish in Templeton, greet with a sincere and glad welcome the Pastor who now comes to aid us in the study and practice of Christianity. While we invite him to be our counsel in moral difficulty, our encouragement in trial, our comforter in sorrow, our guide in all things pertaining to the religious

life, we recognize that the work of the Christian Church belongs not to one but to all. For this cause we earnestly pledge ourselves to strengthen his hands as much as in us lies, and to this end we solemnly invoke our Heavenly Father to help him and us. AMEN.

We cannot but think that such an expression extended to a pastor by his congregation would generally be assuring and welcome to him, and at the same time would do something to make those who extended it feel, not that the parish was to be carried by the new pastor alone, but that they all were to be fellow-workers with him.

It is a question worthy of consideration, whether many of our State and Local Conferences could not increase the efficiency of their work by better organization.

The Iowa Association of Unitarian and other Independent Churches at its Des Moines meeting in November last, took an important step forward. This association has always been active in the support of missionary work, by this work having increased in number of churches and in influence more than three hundred per cent. in the last ten years. It has also given much attention to Sunday-schools, the Post-office Mission and to Literary and Social Clubs. It is also considering with care the subject of Lay Leaders, and will probably be able to perfect its organization of such leaders at its next session. Believing that all these departments of work will go forward more efficiently if under the charge of a special committee or bureau, such bureau having its own secretary in charge of its work, the Iowa Conference has organized a bureau each for the Sunday-school, the Post-office Mission, the Unity Club, and the Lay-Leaders. To these bureaus the work belonging to them is referred. At each session of the Conference the bureaus will be called upon for reports of work done, and for suggestions and plans for future work. The work of preaching, organization of churches, etc., will continue as heretofore in charge of the President, Secretary, and Minister-at-Large of the Conference. By carefully fostering these branches of work the Association hopes to make a larger increase in the coming ten years than it made in the last ten. O. C.

We are sorry to learn that Rev. Dr. Heber Newton, the eminent Broad Church Episcopalian preacher of New York, is suffering physically as the result of the heavy strain of work which he has long been under. In a private letter to the editor of the *Religio-Philosophical Journal* he says, that after a little rest at home he may go abroad to seek the restoration of his health in Italy. There are few braver, abler, or nobler religious teachers in America than Dr. Newton. The friends of rational Christianity of every denomination and name will sympathize with him in his affliction, and deeply regret the forced suspension of his influential work.

One of the keenest comments on the Andover situation that we have seen is the following from the *New Theology Herald:*

The Andover professors occupy a peculiar position. They have been prosecuted for departure from the established creed of the institution. The mass of the public denounces the creed as barbaric, and extends to the prosecuted professors the sympathy due to martyrs in a noble cause. But all this time the professors themselves are laboring to prove, to the satisfaction of the court, that they have not departed from the barbaric creed at all. If this is so, they deserve only such sympathy as may be due to persons wrongfully accused of a benevolent act.

Nothing is more satisfactory than to hear of the victories of the "New Orthodoxy," and of the rapid and complete decay of the old dogmas and superstitions which cannot live in the purer atmosphere of the Nineteenth Century. But, to use a hibernicism, there are little corners of this planet which the nineteenth century has not visited yet. Old-fashioned orthodoxy may be outgrown in Boston and Chicago, but in Missouri even Channing and Dewey might still be regarded as prophetic souls. A few hours ago I received a letter from a town not ten miles

from St. Louis, in which the writer makes this anxious inquiry: "Within the last twenty-four hours I heard the Rev. Thos. Marshall, of St. Louis, say that the death of Rev. Theodore Parker was *probably* caused by the prayers of a band of pious women who united in holding periodic meetings to implore the Almighty to either convert Dr. Parker or take him out of the way. At the time of Dr. Parker's ministry in Boston I was a resident of Vermont, and have always cherished the opinion that he was a great, good man, and hence am anxious to know what he ever said or did to merit that kind of attention from these pious women." Verily, there are parts of this commonwealth which might adopt the language of the Irishman while running after a stage coach, and cry out to the 19th century, "Hould on, ye have a passenger on board that's lift behind!" J. S.

At the time of the Revolution (1776) there were 1,461 ministers and 1,951 churches, which gave one minister for every 2,053 of the population and a church for every 1,538. In 1880 there was a minister for every 660 and a church for every 553. The principal sects according to the census of 1883 number as follows: Methodist, 3,286,158; Presbyterian, 885,468; Baptist, 2,430,095; Lutheran, 569,389; Disciples of Christ, 556,941; Congregational, 384,800; Episcopal, 336,669. The Roman Catholic church claimed in 1883 to have 6,832,954 adherents of that faith. This last estimate includes all the members of those families in any way connected with it; the adult membership, therefore, may be estimated at about two-fifths, or nearly 2,750,000. Therefore, in 1883 approximately 11,200,000 people out of a population of 50,000,000 were church members. If we subtract from the total population of 50,000,000 those who are not able to go to church, the proportion of those who do go is *fair*, to say the least.

In the midst of the many efforts of our day to speculate away or scientize away the personality of the Divine Nature, using "It" for "He," and speaking of the "Stream of Tendency" instead of "God," and of the "Power that makes for righteousness," as if it were a mere impersonal force without Intelligence or Will, it is interesting to read the calm, strong utterances of James Martineau, the greatest of our modern thinkers on these subjects, and see how his penetrating intellect pierces through the current sophistries. For instance, in this sentence: "Nothing ever makes for righteousness but One who *is* righteous." Or in these:

"Religion, in its ultimate essence, is a sentiment of Reverence for a Higher than ourselves. Higher than ourselves, however, none can be, that have not what is most august among our endowments. A Being of living Will can alone be better than myself, and emancipate me into the captivity of worship. In other words, reverence attaches itself exclusively to a *Person;* it cannot direct itself on what is *im*personal—on physical facts, on unconscious laws, on necessary forces, on inanimate objects and their relations, on space though it be infinite, in duration though it be eternal. These all, even when they rule us, are *lower* than ourselves; they may evade our knowledge, defy our power, overwhelm our imagination, but never rise to be our equals, or conspire to furnish even the symbol of a God."

GIVE THE PRAYER A CHANCE.

I want to say a word for the old reverent position of the bowed head and closed eyes in prayer.

Give the prayer a chance with you, anyway. That habit into which so many congregations have fallen, of sitting bolt upright, and looking at the minister while he prays, does *not* give prayer a chance. It is fatal to any real spirit of devotion.

Why? What have postures to do with the spirit of religion?

Well, what have postures to do with anything? Why expect the children in school to sit up at recitation and not be lolling about in any attitude most agreeable to them? Why have them face you and look at you, as you talk to them? Simply because you know that with their eyes fixed on you they can the better take in what you say to them.

Why are the soldiers on parade required to stand upright and face front

at the word "attention?" Again, because that attitude of body helps the desired attitude of mind.

So if you want to concentrate your thought on any subject, you must not let your eyes be wandering round to half a dozen objects that may be within your line of sight.

It is simply the same in that closest concentration of the spirit which is the very essence of prayer. That is why Christ advised people, for their private, personal prayers, to go into their closets and shut the door—that they might be as Miss Cobbe puts it, "alone, with the Alone." That counsel of his had nothing to do with social prayer or common worship, as many people have misunderstood it. Christ himself felt the natural drawing to public worship, went with his neighbors to the synagogue, "as his custom was." What he was speaking of, was the practice of some ostentatious pietists of "saying their prayers" at street corners and in public places. But while Christ has thus no word of discouragement for men also meeting together for the common worship of God, the same principle applies in the direction of trying, as far as may be, in that common and united worship, also to shut out distracting outward things. That is the meaning of the bowed head and the closed eyes. It is not a form. It is merely the natural and simplest recognition of the fact that to give ourselves even a chance to feel for a little while the invisible and eternal realities, we must try to come in out of the hold of the visible things about us.

Try it, reader, if you have been one of those of whom I am speaking. Try to pray *with* the minister; make his thought yours. Some say "it is impossible except we know beforehand, by some liturgy, what the prayer is to be." But in reality, there is nothing in that. You can send your thought along with the minister when he is *preaching*, if you are at all in sympathy with what he is talking about. And so you can when he is *praying*—yes, even more so then, for the thoughts involved in prayer are, if the prayer is at all a true one, those for which all hearts are already half prepared. At any rate, try it very earnestly. That is what the prayer in our church serices means. Of course it is hard for any minister to so gather into his prayer the longing of many hearts as that all shall go along with him and really *pray it*. But that is what any minister *tries* to do, and at least help him! Think how the Presence *is* there, and if accessible at all, surely most accessible within your heart. So shut out the visible things. Bow the head and close the eyes, and then following the lead of those spoken words that come quietly to you, try really *to pray*. These may seem trifling helps, but nothing is trivial that can really help the soul at all, to hear the still small voice and to feel the touch of God.

B. H.

THE COMPREHENSIVENESS OF CHRIST.

There is at once a strange greatness and a curious minuteness in Christ. On one side you see his life wrapped in a greatness which has awed the world—so great that men have fancied it could only be accounted for by his being "God." You see him facing towards Heaven, walking in the consciousness of God's presence and power, inspired by a lofty aim, holding the world in his heart, feeling himself called to a mighty, world-wide, long-preparing work of Providence!

That is the real, simple meaning of all those sayings about Abraham having seen his day and about the glory which he had with the Father before the world. Theologians hardened those down into assertions of a personal pre-existence; but in reality they were the glorying expression of that great uplifting sense of his work being no mere work of his own, no self-ordained mission, no mere product of the opportunities or ambitions of the hour, but the carrying on of that solemn plan which had lain always at the heart of God and had been slowly upbuilding through the ages.

It was in the light of that great work that he looked onward. Through

that work which it was upon him to begin in his own people, the old faith of Israel should be carried abroad and all families of the earth be blessed. In spirit he saw Satan as lightning fall from Heaven, and the Kingdom of God come on the longing earth, and all men come to his good tidings until "there should be but one fold and one Shepherd," and "all should be perfected in one!" Was ever heart inspired with a purpose so high, and so far-reaching? When I realize at all what all this was to Christ, as it comes out in his loftiest utterances, I feel as if it was something so lofty that one might have expected him to be utterly absorbed in it. One could imagine that, wrapt in such contemplations, he would shun the busy world, feel an irresistible impatience of the small details of life; and that even when he tried to come near to men to unfold this thought and mission to them, he would speak almost like one entranced, hardly seeing the people and the things about him, looking right through to the infinite beyond.

And yet how different it was with him in reality. Why, of all those who have been called "great" on earth, there has never been one whose greatness less removed him from the little things of common life. You see no awing seclusion in him, no mystic isolation. His is no "voice crying in the wilderness." That lofty thought of his only seems to make him look on all men with more tender, watchful interest. That light as of the glory of God about him, instead of blinding him to the earth, only made everything about him more beautiful, more full of meaning. The sparrows, the lilies, the springing corn, the withering grass,—he did not see these things less than others, but more, and more in them. And still more with the human life about him. That perhaps is the hardest to take in, when the mind is uplifted in high thoughts. There are many who love the presence of nature in their exalted moods, who grow dreadfully impatient of having their fellow-creatures much about them then. Not so with Jesus! Almost more wonderful than the far-reaching gaze which seemed to see right through to Heaven, was the tender, loving eye which never seemed to miss a single gleam of interest or meaning in the common life about him. When the crowd were hurrying out of the gates of Jericho, blind Bartimæus might have called till he was hoarse before the eager people would have done anything but bid him hold his peace; but Jesus heard something in his tone that pierced the hum of voices, something which made him stop and call the blind man to him.

The people throng about him in the Jericho streets, shouting and praising God,—but he has an eye for the eager face looking down at him from the sycamore tree, sees something which makes him say, "Come down, Zacchaeus, I am going to stay at your house to day!" Going up to Jerusalem, feeling the plots closing in upon him, walking on by himself, sunk in thought, with that great burden of the coming breakdown of his life-work weighing on his heart, he yet hears the tones of disputing among the group of disciples behind him, and by and by, he has a word for them about their wanting to be greatest, which they never forget as long as they live.

The mothers bring their little ones for a blessing; the disciples would have sent them away: "should the great Messiah be troubled with a lot of children about him?"

But Jesus calls them to him as tenderly as if making little children happy was the only thing he lived for, and touches their coming with a word which ever since has made a kindlier place for little children in this absorbed and busy world.

And as it was with his life, so it was with his teaching! So great—so small! Ever the loftiest truths of God, side by side with simple words about the common things of the hour; grand promises about faith moving mountains, in the same breath with homespun precepts about being more forgiving with those who anger us; sayings that carry you right up to the glories of Heaven, mingled with search-

ing little words about not doing one's alms or prayers too publicly, or about not trying to get the best places at a feast; great truths that embody a philosophy in a sentence—such as "He that loseth his life shall find it," side by side with little warnings against men being anxious, "what they shall eat and drink," or women being anxious about that other absorbing consideration of "what they shall put on."

And yet you know, even in touching upon these smallest things, Christ's is never a frivolous minuteness. It is not the minuteness of a petty ritualism, that in the midst of a noble service of worship breaks off into directions which way to bow or cross yourself, and makes as great a fuss over the wearing of a surplice as of the putting on of the garment of righteousness! No! It is still the same great principles, only flashed in with helpful light, into the smallest nooks and corners of life's common ways.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

"God's hand in all things, and all things in God's hand."

I look to Thee in every need,
And never look in vain;
I feel Thy touch, Eternal Love,
And all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;—
But let me only think of Thee,
And then new heart springs up in me.

Thy calmness bends serene above,
My restlessness to still;
Around me flows Thy quickening life
To nerve my faltering will;
Thy presence fills my solitude,
Thy providence turns all to good.

Embosomed deep in Thy dear love,
Held in Thy law, I stand;
Thy hand in all things I behold,
And all things in Thy hand;
Thou leadest me by unsought ways,
And turn'st my mourning into praise.

MONDAY.

A sparrow lighted chirping on a spray
Close to my window, as I knelt in prayer,
Bowed by a heavy load of anxious care.
The morn was bitter, but the bird was gay,
And seemed by cheery look and chirp to say,
"What though the snow conceals my wanted fare,
Nor have I barn or store-house anywhere,
Yet I trust heaven even on a winter's day!"
That little bird came like a winged text
Fluttering from out God's word to soothe my breast.
What though my life with wintry cares be vexed,
On a kind father's watchful love I rest;
He meets this moment's need; I leave the next,
And, always trusting, shall be always blest!

TUESDAY.

"What shall I do to be forever known?"
"Thy duty ever."
"This did full many who yet sleep unknown."
"Oh, never, never!
Think'st thou perchance that they remain unknown
Whom thou know'st not?
By angel trumps in heaven their praise is blown,—
Divine their lot."

"What shall I do to gain eternal life?"
"Discharge aright
The simple dues with which each day is rife,
Yea, with thy might.
Ere perfect scheme of action thou devise,
Will life be fled,
While he, who ever acts as conscience cries,
Shall live, though dead."

WEDNESDAY.

"There remaineth a rest."

The day dies slowly in the western sky;
The sunset splendor fades, and wan and cold
The far peaks wait the sunrise; cheerily
The goatherd calls his wanderers to their fold:
My weary soul, that fain would cease to roam,
Take comfort; evening bringeth all things home.

Homeward the swift-winged seagull takes its flight;
The ebbing tide breaks softly on the sand;
The sunlit boats draw shoreward for the night;
The shadows deepen over sea and land;
Be still, my soul; thine hour shall also come;
Behold, one evening God shall lead thee home.

THURSDAY.

"And He said unto them, Come ye yourselves apart into a desert place, and rest awhile."

Oh, for "a desert place," with only the Master's smile!
Oh, for the "coming apart," with only his "rest awhile!"
Many are "coming and going" with busy and restless feet,
And the soul is hungering now, with "no leisure so much as to eat."

Well, I will wait in the crowd till he shall
call me apart,
Till the silence fall, which shall waken the
music of mind and heart;
Patiently wait till he give the work of my
secret choice,
Blending the song of life with the thrill of the
Master's voice.

FRIDAY.

"What is heaven?" I asked a little child.
"*All joy!*" and in her innocence she smiled.
I asked the aged, with her care oppressed:
"All suffering o'er, oh! heaven, at last, *is rest!*"
I asked a maiden, meek and tender-eyed,
"It must be *love!*" she modestly replied.
I asked the artist who adored his art:
"Heaven is all *beauty!*" spoke his raptured heart.
I asked the poet, with his soul a-fire:
"Tis *glory!*" and he struck his lyre.
I asked the Christian, waiting her release:
A halo round her, low she murmured, "*Peace!*"
So all may look with hopeful eyes above.
'Tis beauty, glory, joy, rest, peace, and love!

SATURDAY.

Here is the sorrow, the sighing,
Here are the cloud and the night,
Here is the sickness, the dying;
There are the life and the light.

Here is the fading, the wasting,
The foe that so watchfully waits;
There are the hills everlasting,
The city with beautiful gates.

Here are the loads growing heavy,
The glass with the vanishing sands;
There are the crown and the glory,
The house that is made not with hands.

Here is the longing, the vision,
The hopes that so swiftly remove;
There is the blessed fruition,
The feast and the fulness of love.

Here are the heart-strings atremble,
And here is the chastening rod;
There is the song and the symbol,
And there is our Father and God.

THE CHARACTER AND WORK OF WILLIAM GREENLEAF ELIOT.

A SERMON BY DR. JAMES FREEMAN CLARKE.

The death of Willian G. Eliot, of St. Louis, removes from the country and our own denomination a man of remarkable character and great influence, and onewho has accomplished very important work. Having been his friend, and at times his intimate friend, for more than fifty years, I cannot let his departure from among us take place without recording my sense of how much we have had in him and his influence. One of the most modest, as well as one of the most independent of men, it was his often expressed wish that nothing should be said about him in the way of eulogy. He disliked praise as most men dislike blame. I shall therefore be very temperate in speaking of his qualities and achievements; but I think it is due to truth and to the interests of humanity, that one who has led a steady life of self-denying usefulness, should have it put on record, to encourage others to do the same.

William Eliot went to St. Louis in 1834, when he was twenty-three years old, and has remained there ever since, seeing it grow up from a small town into a great city. He began the Unitarian Church in that place, and has made that church an influence in the community and throughout the West. He founded and helped to build Washington University, an institution based on broad and sound principles of education. He may be considered the creator of the Western Sanitary Commission, which did a great work for the soldiers during the civil war. He has been an unflinching supporter of the temperance cause, of Woman Suffrage, and of all movements to elevate the poor and ignorant. Though he took no prominent part in the Anti-Slavery movement, he was in private a friend and helper of the colored race; and when the war came, one of the staunchest supporters of the Union in a city in which it was doubtful, for a time, whether it would go with the Union or with secession. His influence in the community and over individuals in the West was as great as that of any man in the whole region. It was the influence of *character*.

I went to the West, to Kentucky, a year before he went to Missouri. We had been together in the Divinity School at Cambridge for two years, and the friendship was there formed which has never seen a cloud, and which I prize as one of the best blessings of my life.

William Henry Channing, William Greenleaf Eliot and I saw each other every day, and our conversation was on the most important themes. William Eliot was more practical, William Channing more ideal. Like all sincere souls, each of these men valued in the other that in which the other excelled himself. Already devoted to all philanthropies, William Eliot sometimes wondered that I should think it worth while to read as much as I then did of German poetry and philosophy. His own time was largely occupied in visiting the poor, the prisoners, examining the working of asylums and hospitals, in Sunday-school teaching, and other works of charity. But his power of self-judgment and self-adjustment showed itself even in this, for one day he asked me to give him some profound work of German philosophy to read, "for," said he "I need to balance all this external work with some hard study." I suggested Fichte's "Bestimmung des Menscher" ("Destiny of Man"), which I had just read. He went through it in the same exhaustive way in which he did everything, making himself master of the argument; and some years after he told me he thought that was about the best thing he did in the Divinity School. In a letter written to me from Cambridge, in 1833, he says: "You cannot tell how much I feel the need of deep abstract study. I feel drawn, as if by a strong cord, to German. I am now reading Fichte's 'sun-clear account' of his system. English books seem too much on the surface, while principles are what my nature craves." He saw that there is nothing more practical than life fed from deep thought.

When William Eliot arrived at St. Louis there were only a small number of Unitarians there; no organized society, and no church building. They met at first in a room above a barber's shop, where my brother William, who knew a little more of music than I do, had to lead the singing, as well as officiate as sexton and usher. In a few years a strong society had been collected, a good building erected, and good work done through the city. As the years passed on, another and larger church was built, church schools and other philanthropic movements initiated, and Washington University founded and endowed. No other church in our denomination, not even the wealthy societies in New York and Boston, gave so largely and regularly for philanthropic and religious objects. This St. Louis society was educated to giving. William Eliot once told me, in answer to a question, that his church annually gave to such objects about thirty thousand dollars a year. The city was prosperous, and the people were doing well in business; but this church was not a peculiarly rich one in accumulated property. It had become a principle and a custom with them to have a sense of responsibility for the use of property, and this they had learned from the teaching and example of their pastor. No man's conscience could sleep under his direct and convincing appeals. His trumpet never gave an uncertain sound. And he faithfully followed the maxim of an old saint, "If you wish others to give, give yourself." ("Qui suadet, sua det.") He once showed me a paper containing the names of about twelve St. Louis subscribers to Washington University, who had contributed in all about $400,000 toward its foundation. Each had given generously to separate departments of the university, some of the donations amounting to $80,000. $60,000, $40,000, and smaller sums. At last I found among them William Eliot's own name, with different sums subscribed by him, amounting, I think, to about $26,000. I asked him how he was able to give this. He answered that when he had a hundred or two hundred dollars to spare, he had bought some land in St. Louis which he thought likely to rise in value, and the sum received from that increase he had given to the university. I then understood one secret of the power of his appeals to others.

He was once asked to go to Milwaukee to call the Unitarians together, and see if they would not reorganize their society and build a church edifice. He went, met those most interested, and in

one of their parlors conducted a religious service. At its close he gave the reasons for taking immediate action, and calling for the subscription paper, put his own name down for a thousand dollars. There was no reason why he, a stranger, should give anything, but the result was that the whole amount was subscribed.

When a large sum was needed for some purpose (I think the building of the new church in St. Louis), he subscribed a considerable sum. After all the collections were made, the treasurer told him that they had raised enough without his subscription being needed, and that they did not wish him to pay it. He said, with his usual sweet smile, "I do not do business that way," and sold his library to raise the money.

A member of Mr. Eliot's society told me that he (the member) had made enough in business for his own wants, but was obliged to keep on, in order to be able to meet the requisitions which he knew Dr. Eliot would continue to make for important objects.

The secret of his power was not so much in any special eloquence as a preacher or any originality as a thinker, as in his perfect judgment, his entire loyalty to duty and tenderness of heart; in a word, to his character. His own entire and single consecration to his work made his appeals irresistible. During one of the seasons when cholera raged in St. Louis, he spent his whole time during the week in visiting the sick, and laboring from morning till night on their behalf, making himself physician, nurse, pastor, friend, all in one. When Sunday came he went into the pulpit and spoke with no mental preparation, feeling that the care of the sick and dying was more important than the sermon. At the close of the service he remarked to his mother, "You see, mother, what poor stuff they are willing to take from me." She answered, "They know where you have been all the week."

He once spent a few days with me in Kentucky, talking with me about our work. After he had gone I wrote in my journal some remarks which are substantially as follows. They are dated May, 1839: "William G. Eliot has one great blessing, that is, a distinct aim. It is the object of his life to build up in St. Louis a liberal church and make it what it ought to be. To this he gives himself with entire self-devotion, believing that this is as important a work as can be done in the West.

"He warns and rebukes with authority, and lets no man despise his youth. I have received from him much of this useful medicine since he has been here, and it will do me good. He will not tolerate anything we do or say which impairs our influence. There is a sweet plain speaking about him which is marvelously hopeful. I wish I could speak to the conscience as he does. He never offends, because he is calm, quiet, kindly and sincere in his reproofs. His eye is single, and his whole body is full of light.

"There is something awful about such conscientiousness. One feels rebuked in his presence. William Eliot carries with him this dignity, so that no one would like to trifle with him. He wonders that his friends in St. Louis do not feel quite familiar with him. I do not. How can one be familiar with the Day of Judgment, which seems to attend him wherever he goes? Yet he is playful, fond of fun, and there is ever a sweet smile just appearing on the corners of his mouth. But there is no *abandon*; he does not let himself quite go. He can recover himself in a moment, and in fact I do not think he ever quite gets away from his sense of responsibility."

So I wrote in 1839, and I think now that the description is correct.

Two illustrations of his honest dealing occur to me. Talking with one of our older ministers, he said, "What you more experienced ministers ought to do is to exchange pulpits for two or three months at a time with us younger ministers in the West, so as to give our people the benefit of your greater experience." The other answered, "It would not be a pleasant thing to leave our families and homes for so long a

time." "But I did not propose it as a pleasant thing," replied William.

Once, when he was in Boston, collecting funds for Western missions, I went with him to see a wealthy Unitarian, who was liberal in many ways. After William Eliot had stated his object, the gentleman said: "I do not believe much in missions. I think it is of no use to send our doctrines to those whose minds are not prepared for them. I would wait till they asked for them." William quietly replied: "It is, perhaps, fortunate for us that the Apostles differed from you in opinion on this point."

There is another trait in our brother Eliot's character which deserves notice. He remained in the same city and society during his whole ministry of fifty-three years. Dr. James Jackson once said to me, "If a man is exerting a good influence, which we may denote by the figure 10, then, simply by remaining in that place during twelve or fifteen years, his influence may be reckoned by the figure 20. He may not do more than he did at first, but by keeping in one place he has increased the number of those whom he knows, and who know him, and who receive his advice and counsel. The circumference of his activity continually expands." So William Eliot's influence constantly expanded. He had put his hand to the plow, and would not look back. He had chosen his work and place, and never stopped to reconsider that decision. So, as has been well said, he was to Missouri and the valley of the Mississippi what Starr King was to California and the Pacific coast.

"Out of the strong comes forth sweetness." As I recall my friend's face, his eyes brimming with light, the sweet smile hovering about his lips; as I read again his letters, so affectionate, playful, wise and tender; and as I recall the great influence he exerted on men, and the power he became in the community, I see how a resolute purpose of self-denying duty may be in perfect accord with the most loving heart. He was appealed to as adviser and guide in all kinds of perplexities; he sometimes took long journeys to restore domestic peace to a household, to reconcile parents and children. His wisdom, firmness, kindness, loyalty to right usually brought concord out of discord. This he was accustomed to call "the fancy work of a minister's profession."

What a treasure the world has in every thoroughly well-lived life! When one goes from such untiring devotion of many years, we may thankfully say, "He rests from his labors;" and his works do not follow him, but remain with us, a lasting possession.

GREATNESS.

Men have craved greatness whom the Fates withstood.
Not in this life can all be greatly wise;
But whoso striveth may be greatly good,
For in the effort the attainment lies.

S. C. B.

UNITARIANISM IN HUNGARY.

III. ON THE WAY TO VICTORY.

The struggle for the attainment of clearer views and new ideas went on steadily and openly. Each of the more important towns of Transylvania witnessed at least one or two religious controversies. When the Unitarians (for convenience sake I apply this name to Francis David and his followers, though it was not then in use) won a victory at Fehervar, where they were in the ascendant, they soon got an invitation from Melius and his friends to carry their propogandism to Varad or Debreczen (both towns lay in Hungary, not in Transylvania). Curiously enough from the year 1559 to 1666 Francis David had not taken any active part in these struggles. This circumstance does not, however, prove that he withdrew himself from the current of the Reformation; on the contrary, he as a preacher and professor at Kolozsvar was in full activity. On the one hand he seems to have aimed at the preparation of an intelligent and thoughtful younger generation, while, on the other, with the fulness of his wit and eloquence he was trying to win the king's interest to the cause.

His position as minister to the largest congregation, as professor and principal of a large college, and as an intimate of the king, clearly showed that it was

he above all others who had a real call to become the leader of a new movement.

To his credit as a reformer, be it said, he tried all possible means to avoid separation among the Hungarian churches.

In the year 1566 he became preacher to the king, and withdrew in consequence from Kolozsvar to Fehervar, the king's residence. At this time the evolution of the new beliefs was at its very height. A former professor of the Kolozsvar college who had been obliged to leave because he was found by David to be teaching Trinitarianism, attacked Lucas Egri, another avowed Unitarian, and in the same town where a few years before we saw Aran.

At Kolozsvar the college professors openly satirized the Calvinists. It seemed almost impossible that the new ideas which were lurking in every place should not come to the light, and indeed the public communication of a confession of faith more Unitarian than anything else was made this very same year in the synod at Torda.

Taking for its basis the Apostolic Confession, it declared:

1. Of God, that "he is the only one Almighty Father, Author, beginning and fountain of the Deity, who is supreme, originating from none, who is above all, but from whom the Word and the Spirit are not excluded, but are in Him without beginning and without end.

2. "Jesus Christ is the Lord of all; through him we approach the Father; through him and with him do we worship God, acknowledging that God has given him all, and that he gives us all; he is the only begotten Son of God. He is according to nature; he is amiable, he is our priest and mediator. It is not necessary to ask with the Sophists whether he was born of the body or of the soul of the Father; because of these there is no mention made in the Scriptures. The last time he was revealed he was with God, and became incarnate.

3. "We must believe in the Holy Spirit, for in its name we are christened, we are sanctified, and are born anew into the eternal life. The Holy Spirit is the soul of God and the Son. It is instructing and comforting, but it is not the the third person, nor is it a person, for the Scripture does nowhere so teach it."

It may be gathered from these sentences that the way was prepared for the victory of the belief in the unity of God, and also that the days of Calvinism were numbered in Transylvania. Francis David, however, seems to have considered this progress too rapid, and perhaps he wished to save the Hungarian Church from schism; for a short time later, in the catechism which he published for the "ecclesias" of Hungary and Transylvania, he proved himself a good deal more reserved.

ILLUSTRATIONS OF UNITARIANISM.

DEDICATION SERVICE USED AT THE OPENING OF THE SUNDAY-SCHOOL ROOMS OF THE CHURCH OF OUR FATHER, BUFFALO, N. Y., JANUARY 16, 1887.

We dedicate this place to the worship of God, our Heavenly Father; to the study of his Word; and to the reverent search for all Truth. Here may we meet in the spirit of filial trust to serve and honor him with all our hearts and minds.

We dedicate this place in the name of Jesus Christ, his well-beloved Son. Here may our souls be touched with the power and inspiration of his life, be quickened by his pure and perfect example of holiness, and be led, as he was, to do the will of God in all things. May his glad tidings of peace, truth and love evermore dwell in our thoughts and lives.

We dedicate this place to the Christ-like service of our fellows and of one another in all blessed and helpful ways. Here may the poor and needy find friends; here may the tried and tempted find strength; and here may we all unite in advancing the divine kingdom of light, love, and righteousness.

Here may the young be brought to a wise and reverent love for God, and may their opening lives be consecrated to the Highest through all pure and holy influences.

And may the God of all wisdom and mercy establish the work of our hands upon us. Yea, O Lord, the work of our hands bless and establish Thou it. And to Thy name be all the Praise, Power and Glory, forever and ever. AMEN.

DEDICATION SERVICE OF UNITARIAN CHURCH, DES MOINES, IOWA, 1882.

In the name of God, above all, and

through all, and in us all, we dedicate this house.

In the name of Jesus Christ we dedicate this house.

In the name of religion, as a universal sentiment of mankind, we dedicate this house.

We dedicate it to fraternity, charity and loyalty.

We dedicate it to honesty, justice and fidelity.

We dedicate it to intellectual freedom, kindly and helpful fellowship, and the reverent study of truth.

We dedicate it to music and the spiritual life.

We dedicate it to love to God and love to man.

We dedicate it to purity of home and the education of youth.

We dedicate it to the hope of immortality and the redemption of mankind.

Here may faith, hope and charity abide.

Here may the Eternal Goodness be revealed in true and faithful souls.

Establish, O Lord, the work of our hands.

Yea, the work of our hands establish thou it.—*Amen.*

ETERNAL PROVIDENCE.

"One thing will I desire of the Lord, that I may dwell in the house of the Lord all the days of my life."

The way before our watching eyes
Whereon our weary feet must go,
God oftentimes to sight denies;
But this he lets His Children know,

Death is the gate to some desire,
Some hope must wait to have its heaven;
But here on earth we may require
This blessed gift of God be given,

That life, with days or long or short,
With fears, we know not to dispell,
May ask of Him within the court
And temple of his love to dwell.

Not any sin may shake this sense,
Not any loss this good disprove;
The soul that sees his Providence
Lives in the temple of his love.

JOHN TUNIS.

A RATIONAL FAITH.

How few of us appreciate the inestimable value of a rational faith! There are many who possess unquestioning faith, and there are times when we almost envy them their blessed assurance, yet if it be not confirmed by reason why should we wish to possess it? A remarkably intelligent lady, a Catholic, said to me recently, "I once had doubts, but now I no longer allow myself to doubt." How had she reached this happy frame of mind? Simply by accepting the dictum of the Catholic church.

In Protestant churches there are many who accept the traditional ideas of God and Immortality, without ever testing them in the crucible of their own thought.

We who are free, we who belong to a Liberal church, how shall we use our freedom? Freedom is merely a negative condition. Free for what, to what end? Free to doubt and free to believe, free to seek the true and reject the false, but humbly, reverently. Accepting reason as our guide we yet recognize that it is a lamp which gives but a feeble light in this great world of mysteries and undiscovered truths. Let the lamp be trimmed and kept burning, and its rays will be diffused over an ever widening circle; but will there not always remain unrevealed, infinite regions beyond of which faith alone can take cognizance?

There are some persons who out of their very longing for a stronger assurance of the existence of God and the reality of the immortal life appear to doubt and cavil. To such the answer to many problems comes from the experience of life. Reason has its limitations, and where it can neither prove nor disprove, faith is certainly as rational as doubt. In seasons of trial and discouragement does not the heart cry out for the living God, and shall we believe that the response which comes is but the echo of the human voice? The communion with God which has ennobled so many lives till they seemed to reflect the divinity within, has this been a fancy, a dream?

And there is the great mystery of death. What means that strange, that wonderful light in the face of the dying and dead? Whatever it may be, it seems to raise them above and beyond us. When what was ours is so no longer,

when in the last hours the eyes that have turned to us with glances of love seem gazing into the infinite depths, is this radiance to be extinguished in the night of the grave? Tell me not at such a time, you, who pride yourself on a clear intellect, that I must not concern myself about a future existence?

We, the liberal thinkers of all denominations, who are not afraid to know the truth, acknowledge the debt of gratitude we owe to science. At the same time we also know that scientific men are not always infallible guides in spiritual matters. The later utterances of John Fiske have produced a profound impression, because after years of scientific research the religious tone of his writings is more marked than in earlier years. He is a man of strong human sympathies. If the heart be not as warm as the brain is cool and steady, will not the merely intellectual idea of God be indeed but the shadow of a shadow?

Seasons of doubt may come to anyone, but what shall we say of the skeptic who, delighting in his skepticism, neither believes nor cares to believe? Simply that there must be in him some spiritual defect, for which he may or may not be entirely responsible. Yet we believe that God will slowly reveal himself to any soul that does not willfully turn from the divine influence.

We ask for no faith that conflicts with reason, but there is a knowledge of spiritual things that transcends its limits. Such knowledge has come to those who have led holy lives, loving God and man, and to them is it given to climb the heights and behold the glorious vision.

CHARLOTTE C. ELIOT.

INDUSTRIAL PARTNERSHIPS AS A SOLUTION OF THE LABOR PROBLEM.

Able and thoughtful students of the difficult but immensely important labor problem which everywhere confronts our age, are coming more and more to feel that in no direction is there more light than in that of industrial partnerships.

Industrial partnerships, or profit-sharing, is the system of remunerating labor which assigns to workmen, over and above full market wages, a share in the profits realized by the concern which employs them.

This is no millennium remedy, but has already been tried with success in Europe, in almost every form of industry, and also in Massachusetts, and is now in operation in Minneapolis in the largest flouring mill in the world; and wherever it has been given a fair trial, it has resulted in increased material advantages both to employer and employed, as well as to great intellectual and moral benefits to the laboring men.

The method of its application is to charge against the gross receipts of the business, first, all the expenses of its operation, including the daily wages of the employes, and a reserve fund which is set aside to meet losses.

Then the employer draws out of the profits a fixed rate per cent, as remuneration for his capital,—generally from ten to fifteen per cent interest upon the capital employed, according to the risks of the business. The remainder of the profits are divided ratably among all the workmen, including the employer himself, who receives a percentage in proportion to the value of his services as manager, down to the lowest employe, receiving the smallest wages in the concern. This *bonus* is paid at the end of the year, sometimes in money, sometimes in stock in the business, which, as it increases, affords the workingman an ever increasing income. This system is the *ultima thule* of industrial amelioration, in that it enables the laboring man to share in the profits in proportion as his labor has contributed to produce them. It also benefits the employer in the increased interest and efficiency of his employes, and in the freedom from loss by strikes and boycotts.

In the wage system of payment by the day or week, the laboring man sells his *time* rather than his services, and is interested in *wasting* rather than economizing it. He is not interested in quality of work more than is necessary to keep his position. He is not interested in economy of tools or materials.

The piece system eliminates the time evil, but preserves the other two, while profit-sharing eliminates all the evils known to the other systems. It was a common expression among the employes of the Whitwood Collieries, where profit-sharing was adopted, for the men to say, as they picked up a large nail or saved a difficult prop which they would otherwise have abandoned, "There is so much saved towards the *bonus*."

"Profit-sharing, or industrial partnership, will make the laborers more intimately acquainted with the management of the business; they will gradually learn to understand the various circumstances which contribute to make any industry successful; they will have practically taught to them the various functions which capital performs; they will then see how necessary it is that the managers of each department should be able men, and that implicit obedience should be paid to their authority." The change to this system is in the regular line of advancement, and although there are many difficulties in the way of its adoption, which, in the case of some industries, seem indeed to be insuperable, yet there is no reason why they may not ultimately be overcome, if we admit that humanity is capable of progress. And, furthermore, it is obvious that as soon as the system of profit-sharing becomes established to any considerable degree, those industries not suited to it will be so influenced by the change in the others as practically to be put upon the same economic level.

D. J. Haff.

A CORRECTION FROM MR. EFFINGER.

In our January number we gave a brief report of the Board meeting of the Western Unitarian Association, in which occurred this statement:

"Letters were read and reported from absent members of the Board and from many sympathizers West and East. Judge McCrary reported a correspondence which he had been having with Mr. Effinger, Secretary of the Western Unitarian Conference, resulting in the statement from Mr. Effinger that he and his associates would consent to no basis for the conference containing the words 'pure Christianity,' for reasons stated in *Unity* of

Regarding this Mr. Effinger writes to Judge McCrary, complaining of its incorrectness, as follows:

"I am made to appear as speaking finally for others in a matter of great delicacy and importance. And that is what I did not do. * * * By way of showing you how impossible it would be for us (not Chicago men, but Western Unitarians) to unite on the phrase 'pure Christianity,' I cited you to an article in *Unity* showing how this suggestion appeared to the mind of a layman outside of Chicago * * * I do not think it possible for the majority of the Western Conference to unite on such a statement, not because they do not believe in 'pure Christianity,' but because the phrase admits of various interpretations and calls for continual definitions. But I did not in my letter to you presume to speak authoritatively for any one but myself. * * * I do not yet give up the hope of coming to some terms of agreement with the more reasonable ones on your side of this controversy."

We are not only glad to print this correction, if our report seemed to Mr. Effinger to convey an incorrect impression, but we are glad to know that Mr. Effinger did not represent authoritatively any one but himself in speaking against "pure Christianity" as a basis for the Western Conference. As reasons why Western Unitarians would not probably agree to a basis of "pure Christianity," he urges that "the phrase admits of various interpretations and calls for continual definitions." But certainly it does not admit of more various interpretations or call for more continual definitions than do the terms "truth, righteous, and love." In choosing the latter basis instead of the former, he and those who stand with him have certainly chosen one far more vague and indefinite, and about which there is far more difference of view among us, than there is in our interpretations of what is "pure Christianity." Further, the Christianity basis proved entirely practicable for the Conference for more than twenty years, as it has proved practicable for the American Unitarian Association for fifty years, and for the National Conference and some of our state and local conferences throughout their entire history. What is there unique and new about the Western Conference that it must *now* have a basis different from those which have worked well in other

conferences, and from that which itself found practicable so long? Nor is the "pure Christianity" basis the only one that has been proposed. Just as acceptable to the men and churches that asked at Cincinnati for a basis of "pure Christianity" would have been a basis of "love to God and love to man." But this was opposed as strongly as the other. Indeed, we said there, over and over again: "We care nothing for these or any other *forms of words.* Any one of twenty-five or fifty possible forms will suit us. Indeed, choose your own form of statement, only give us something declaring in some clear words or other that the purpose of the Conference is Christian or theistic, and we will be satisfied." And this is our position still. We are glad that Brother Effinger does not yet "give up the hope of coming to some terms of agreement with the more reasonable ones" of us. That such terms may be found is our very earnest wish, as it has been from the beginning. And Brother Effinger may be sure that the western brethren generally who desire a Christian or theistic basis are still disposed, as they have been all along, to conciliate, to insist on no pet form of words, to yield everything only what is central in theism or Christianity. But *that* they can on no condition yield. A Unitarianism which regards belief in free thought an essential but belief in God not an essential, which declares itself to stand for ethics but refuses to declare itself to stand for worship, to us ceases to be Unitarianism. "But" it is replied, "the men who led in the movement to adopt the Ethical Basis at Cincinnati, are *individually* theists, and many of them even accept the name Christian." We answer, we are aware of this fact, and rejoice in it, and have called attention to it almost numberless times, publicly and privately. But all this has nothing to do with the present matter. The present controversy is not over *individual beliefs:* it is over what our *public organizations and our public work shall stand for.* When a conference which sets out to do missionary work and appeals to our churches for support, refuses to declare its purpose to be either Christian or theistic, refuses to stand before the world for anything but free thought and ethics, it has reached the point where to us at least it has ceased to represent Unitarianism.

We repeat what so many times we have said in these columns before, Western Unitarians can all come together in the Western Conference again as formerly, just as soon as brethren are willing to restore either the Christian basis which the Conference originally had, or the theistic basis which it had later; or, indeed, just as soon as they are willing to adopt any basis of work which shall be really theistic or Christian. Will they do this at the coming meeting of the Conference, month after next?

A SUNDAY-SCHOOL TEACHERS' INSTITUTE.

It has been for many years the custom to hold Institutes for the instruction of teachers who teach in the public schools. Such institutes are of great value in actually imparting knowledge of the branches taught, but more for the instruction given as to methods of teaching, and for the spirit of earnestness and enthusiasm they rouse among the teachers. Institutes for Sunday-school teachers have been held among our orthodox friends with excellent results, and also among the Unitarians in Massachusetts. Here in the west the annual meetings of the Western Unitarian Sunday-school Society have for several years been in some measure teachers' institutes. But we need institutes held at a time when it is possible for our teachers to attend them more largely, and held for a length of time sufficient to do a much larger amount of work than has yet been attempted among us.

An institute held in July or August, when all secular schools are closed and the teachers free from school duty, would most nearly satisfy the needs as to time, for a large part of Sunday-school teachers are also teachers or students in secular schools. By selecting some quiet place, free from the distractions of a large city, the time of the institute

could be made restful and healthful, and many could be induced to go. Then the programme should include instruction in methods of teaching infants, children, youth, and adults; methods of presenting the great subjects of Sunday-school instruction; methods of teaching singing and of interesting the children, especially the boys, in it; methods of using black-boards, maps, pictures, charts, diagrams; methods of managing libraries; methods of managing teachers' meetings; methods of reaching children and bringing them into the school; methods of keeping the large girls and boys in the school, and of leading them publicly to join the church; methods of conducting confirmation classes for the instruction of those who are intending to unite with the church. Such themes thoughtfully presented, and then talked over by the teachers could not fail to improve the teachers and so to improve the Sunday-schools and the churches.

Probably in many cases teachers would be unable to pay traveling expenses and board at the institute. But every school could pay the expense of sending at least one teacher, and such teacher could then become the teacher of the others in the regular weekly meetings. O. C.

JASPER L. DOUTHIT.

In an attractive memorial volume, just published, of the Shelby Seminary, Shelbyville, Ill., we are given a graphic sketch of the life and work of our esteemed brother, Rev. Jasper L. Douthit, whose devoted and heroic labors and self-forgetting spirit shine so beautifully in our western missionary annals. The sketch is from the pen of Hon. George R. Wendling, the well known public lecturer, who is a fellow townsman of Mr. Douthit, and has known him intimately since boyhood. We gladly give our readers a short passage. After presenting a somewhat detailed account of Mr. Douthit's life, Mr. Wendling says:

"For seventeen years this man, with frail bodily health, has been a poor Unitarian preacher here at our doors. Seventeen years, long years, of self-sacrifice and ceaseless toil, in sun-light and by star-light! and, upon my word, I believe he has suffered it all and done it all for Christ's sake. In a vague sort of way many good people thought until of late years, that Unitarianism was a thing not quite so vulgar as Ingersollism, but every whit as bad as Voltairism, and not nearly so comforting a thing as damnation for infants and sulphurous hell for adults. And so Jasper was not received for a while in any of our orthodox pulpits on Thanksgiving days and such like occasions. I used to think in those days, and I must have been a coward or I should have said it aloud, that just that sort of orthodoxy made war on Christ, Luther and Wesley. This poor Unitarian heretic went his quiet way, as I saw him year after year, lived down a senseless prejudice against his church, erected a beautiful house of worship in our town, gathered about him a large congregation, most of them sadly needing the influence of a good man (almost to the same degree as other congregations in town), and now has a splendid Sunday-school, maintains a country mission, edits a pure newspaper, and I will testify everywhere that his whole life-work and example in this county has been an evangel of peace, temperance and purity. He believes in Channing and calls himself a Unitarian! I believe in the Apostles Creed, take some stock in the "apostolic succession," and am an Episcopalian; but, taking it altogether, when we all meet at the judgment day, to answer for our deeds as Christians and as citizens, I think I would like to exchange places with him. It is the life we lead, more than the "isms" we hang to, and so I write it down as my calm judgement, that Jasper Douthit, by his pure, self-sacrificing and unostentatious life, has furnished a better example of genuine heroism and nobility, than any man our county has given birth to."

EDUCATION OF THE COLORED PEOPLE IN THE SOUTH.

There are many persons in all our churches who are deeply interested in the welfare of the Southern colored people. We believe that not a few indi-

viduals, and some churches as churches, and ladies' societies aad Sunday-schools as such, would be glad to make annual contributions to aid this branch of the Southern educational work, if only they knew of some school which they were sure was in every way worthy of confidence. The Tuskagee Normal and Industrial Institute, located at Tuskagee, Alabama, seems to be such a school.

This school has the strong endorsement of General S. C. Armstrong, of Hampton, Va., Rev. Grindall Reynolds, Secretary of the American Unitarian Association, and General J. F. B. Marshall, who is in charge of our Unitarian Bureau of Southern and Indian Education. The immediate and most pressing need of the school is fifty-dollar scholarships, each of which pays the tuition of a student for a year. We gladly print a part of a letter from Mr. Reynolds regarding the intitution. Mr. Reynolds writes:

I am sure that it is the clear duty of our people and parishes to aid in some efficient way this cause of Southern education. It gives me great pleasure, therefore, to recommend the school at Tuskegee, Ala. This school is situated in a region where there is an especial need of such an institution. It has been established and placed on a firm foundation by the exertions of the colored people themselves. Its principal, Mr. Booker Washington, is a colored man, a graduate of Hampton, has proved himself a person of great organizing and educational power, and has secured the confidence of the best white people of the county and state. His assistant teachers are also colored, and the larger part, like himself, graduates of Hampton. The school has now over two hundred and fifty pupils, and could readily secure and care for as many more, if the funds were obtainable. The institution is, as all such institutions should be, strictly unsectarian, having on its board of trustees members of various sects, our own included. The payment of the small sum of $50 by any individual or parish will secure a year's instruction to one additional pupil.

I feel sure, therefore, that this school has a strong claim upon the sympathies and aid of our people, and that it furnishes a good object for those who are desirous of doing their part for the education of our colored people, and yet do not wish to throw away their money.

WOMEN'S WORK.

DENVER, COLORADO.

The Denver branch of the Women's Auxiliary Conference is now in its second year's work. The organization numbers over thirty members, and makes its special work the study and free distribution of our denominational literature. Since October last we have distributed over five hundred tracts and sermons, the most of them being distributed from the church door on Sunday mornings. At the beginning of the season a programme was arranged for eight monthly meetings. The topics chosen for study and discussion were: "William Ellery Channing," "Theodore Parker," "Organized Unitarianism in the West," "Poets of the Liberal Faith," "Religious Education of Children," "The Bible in the Light of Modern Criticism," "Inspiration, Old and New," "Divergences from Unitarianism." The first four have already been held, a full attendance and much interest being evinced at all of them. We are hoping great things for the future of our little society.

* * *

A CINCINNATI CRECHE.

We have long had in mind to tell the story of a visit we made a few months ago to a creche originated and sustained by the ladies of the Unitarian Church of Cincinnati.

The creche idea has been carried into operation in so many places, and so much has been said of it during a few years past, that no one needs to be told to-day that the strange foreign-looking word means only a day nursery for the children of poor women who go out to day labor. And yet we are persuaded that the creche idea has not yet been realized in half so many places as it wisely might be, and that here is noble work for many earnest women.

The Cincinnati creche at the time we visited it was remarkable only in having found for its presiding genius, or more properly geniuses, two women—a mother and daughter—divinely inspired for that divinest of work, the care of the little children.

The location of rooms was in an old and cheap but clean wood house in a poor part of the city, thus making it easy of access to working-women, and not so very different from their own homes as to make them shy of it. Hither were brought each day from ten to twenty-five little people ranging in ages from three months to school age, and in color from shiniest black to most delicate rose tinted blonde. A warm bath with a change of clothing throughout awaited each of them,

and then followed a day of happy play, broken by healthful sleep, with nutritious food served twice during the day. The entire care of the children, of whom there were eighteen present when our visit was made, devolved upon a young girl of eighteen, while her mother kept the rooms in order, and cooked and served the food. I have seldom in my life seen even mother's hands so tender and loving, or mother's supervision so wise, patient, omnipresent as hers, or the loving trust of children more perfect. The little German baby was held tenderly in one arm, while with the free hand Irish Tommy was gently withdrawn from the stove where he was blacking his hands, and anon a foot stirred the cradle where slept lightly the three months' old baby, while the motherly young nurse told us with a quiver in her voice of how hard they had tried to nurse back into life the poor little colored baby "that died last week."

We left the creche congratulating the babies on their day-home, ourselves that we had seen them there in the sweet mother atmosphere of the place, and our Cincinnati sisters that they had found so efficient heads and hands and hearts to dispense their loving charity to the poor.

Reforms, charities, church fairs, postoffice mission work, religious study-class work have all found a place in this department of the UNITARIAN. But to none have we given warmer welcome than we extend to the following brief article from the pen of Mrs. E. I. Galvin, of Chicago, giving a sketch of

THE CHICAGO LAKESIDE SANITARIUM.

If any mothers in happy homes and surrounded by healthy, happy little ones feel moved to contribute to this beautiful charity, Mrs. Galvin will gladly receive their offerings.

How little those of us who are able to take a teething, sickly baby to the mountains or the seaside can realize the despair of poor mothers doomed to rear theirs in the stifling atmosphere of dirty city streets. How welcome to them is the news of the Lake Side Sanitarium, which for four years has been a a refuge for such. In order to present the important points concerning this institution, I visited it a few days ago and learned from Mrs. Schoeneman, the cheery, energetic woman who has it in charge, something of its history. I wish that I could inspire others with the interest that her story awoke in me. The red-tape which is apt to kill the heart of institutions carried on with great system, has no place here. Mrs. Schoeneman is, to quote her own words, president, secretary, treasurer and all the board of directors. Such energy, heart and physical endurance are rarely combined in one woman. She told me that the thought had grown in her mind ever since seven years ago in passing a miserable home she saw a poor mother with her baby, and listening to its pitiful wails, she asked the mother what she was going to give it to eat. "Nothing," said she, "it can keep nothing on its stomach, and the doctor says it must die." Mrs. S. felt that it could be saved, and induced the woman to follow her directions, visiting it herself three times a day, and the child recovered. This and similar experiences convinced her that many babies died from the ignorance and inexperience of mothers. As she stood one day on the steps of her home talking with a friend of the object so near her heart, he pointed to the open lot overlooking the lake which lay just opposite her home, saying, "There is the place for you, get that lot and a shed put on it, and that is all you want." Without delay she called upon the owner, and he promptly gave her the use of the lot, and $30 in cash. Very soon she had raised $400, and opened the Sanitarium July 1883. Mothers gratefully embraced the opportunity to bring their sick babies, and in the hammocks stretched from pillar to pillar they lay day after day till health returned to the emaciated little bodies. Soon she found it necessary to attach a dormitory where four or five mothers could be accommodated at night when their babies were too sick to be moved. She also has a kitchen where food is prepared, and employs two or three nurses, and a cook who also serves as laundress. Now for *one woman* to have raised the funds and carried on this work for four years seems marvelous indeed, and we can imagine her istress when the terrible storm of last July reduced the frail structure to a heap of ruins. With surprising energy she immediately rebuilt twice, "*yes*," said she, "*ten times* as strong as before!" The rebuilding is not yet wholly paid for, and I could see as I talked with her that the poor woman felt the need of others to share her burden. She gives to the work not only money, but eleven weeks of time

each summer. A year ago last summer she had 700 children, last summer between 400 and 500 only, because for five weeks after the storm she could receive none. She allows such to pay as think they are able, but this amounts all told to only about $3 or $4. "About enough," as she said, "to pay for the medicines used." For this Christlike work what a great army of anxious, weary mothers muat rise up to call Mrs. Schoeneman blessed!

LITERARY NOTES.

A volume of reminiscences of Salem, Mass., entitled, "A Half Century in Salem," by Mrs. Nathaniel Silsbee, is to be published shortly by Houghton, Mifflin & Co.

The "Atlantic Monthly" for March contains the first of Dr. Oliver Wendell Holmes' papers, describing his recent trip abroad, entitled, "One Hundred Days in Europe."

Excellent photographs of Dr. James Martineau may be obtained by application to the American Unitarian Association, 25 Beacon street, Boston. Price, cabinet size, 50 cents; card size, 25 cents.

The quarterly publication of the "American Journal of Psychology" is announced to begin at an early date, with Dr. G. Stanley Hall, Professor of Psychology in Johns Hopkins University, as editor.

We ought to have said that the poem from our lamented Dr. Eliot, which we published in our last, was written on the author's 75th birthday, after he had come to see that the end was probably near at hand.

Dr. A. P. Peabody will soon give to the public, through Lee & Shepard, a "Moral Philosophy," being the lectures, twelve in number, delivered to his students in Harvard College, and adapted now for text-book purposes.

The modern scientific theory of evolution has probably nowhere in this country received so candid and able an adverse treatment as in George Ticknor Curtis' "Creation or Evolution? A Philosophical Inquiry." Published by the Appletons.

Worcester's Unabridged Dictionary has recently received the important addition of 12,500 new words, together with a Pronouncing Biographical Dictionary of nearly 12,000 personages, and a Pronouncing Gazeteer of the World, noting and locating over 20,000 places.

The last four tracts issued by the American Unitarian Association, are a reprint of Dr. Channing's great "Address on Temperance," a tract on "Religion its own Evidence," by Rev. George Batchelor, one on "Religious Habits," by Rev. Thomas Slicer, of Providence, and one on "The Making of a Soul," by Rev Geo. A. Thayer, of Cincinnati.

The Unitarian Sunday-school Society, 25 Beacon street, Boston, is on hand this year with some excellent Easter material for our churches and Sunday-schools, among the rest five different Easter services and an Easter concert exercise. See advertisement on another page.

Dr. William A. Hammond contributes to the *Forum* for March an article on "Mysterious Disappearances," in which he shows that many of the persons who so strangely disappear in our large cities are subjects of a temporary loss of personal identity, a not unusual form of mental aberration.

Few books will more interest persons who care for the history of education than "The Rise and Early Constitution of Universities; with a Survey of Medieval Education," by S. S. Lawrie, LL.D., vol. 3 of the *International Educational Series*, edited by W. T. Harris, LL.D. D. Appleton & Co. Price $1.50.

After the 1st of March, Rev. J. L. Douthit will publish his paper, *Our Best Words*, in two distinct forms—one fortnightly, devoted to general religious and denominational interests, and the other a weekly temperance and family paper of a more local character. The price of each will be $1 a year, or the two for $1.50.

The first volume has appeared of "Appleton's Cyclopædia of American Biography," a work that promises to cover its ground with admirable fullness and thoroughness. It will include above 16,000 names, and will be completed in six volumes, of between seven and eight hundred pages each, similar to "Appletons' American Cyclopædia."

Under the title of "The Disciples' Pulpit," Geo. H. Ellis will publish in pamphlet form once a month, a sermon of James Freeman Clarke. The subscription price is 50c. a year. So far there have been issued three sermons, entitled, "The Mutual Obligations of Science and Religion," "From Faith to Faith," and "A Happy New Year."

The Rev. Dr. H. N. Powers, formerly of Chicago, now of Piermont-on-the-Hudson, has a new volume of his poems ready for spring publication, with the title, "A Decade of Song." Dr. Powers has long been favorably known as a poet, through an earlier volume and through his contributions of verse to the leading magazines.

The *Unitarian Review* for February contains a formal editorial, and an article upon "The Unitarian Name," by the editor, and other articles on the following subjects: "Jones Very," by G. Bradford, Jr.; "St. Paul's Doctrine of the Resurrection," by Conrad Mascot; "Blake's Poems and Essays;" "The Negro's Need in Education," by George R. Stetson; "Training of the American Citizen," by Edward E. Hale. Also "Editor's Notebook," "Literary Criticism," and "Book Notices."

The compilation of poetry made by Mr. Oscar Fay Adams, called "Through the Year with the Poets" (a volume being devoted to appropriate selections for each of the twelve months), is completed, and the twelve volumes may now be had in a set. The selections are made with discriminating taste, and the matter is well edited and arranged. D. Lothrop & Co. are the publishers.

A writer in the Boston *Traveller* says of Rev. George Willis Cooke, whose critical works on Emerson, George Eliot, Browning, Ruskin and Tennyson have met with so much favor: "He has the faculty of getting through books with almost the rapidity of Macauley. His record at the Boston Library, at the Athenaeum and at the public library in Dedham (his home is in West Dedham) will show a list of books hardly exceeded by any other reader. How he manages to read so many books and get so much from them, and yet perform his duties as a minister, preaching every Sunday, is a mystery to his friends."

We have had sent to us a copy of "Recollections of My Mother," by Susan I. Lesley. This memoir of the late Mrs. Joseph Lyman, of Northampton, was not originally intended for public perusal, but it has created so much interest that it is now reprinted, with a few additional letters and anecdotes. It is charmingly written, and has a peculiar interest for those who like to hear and read of how people lived in New England country villages fifty or a hundred years ago. Of such life it presents a very beautiful and vivid picture, with all sorts of interesting mention of Massachusetts' notabilities. Copies can be obtained at 141 Franklin street, Boston.

"Jesus Christ or the Creeds, which do you believe? A Plea for Religious Honesty," by Rev. Jasper L. Douthit, Shelbyville, Ill. Third Edition, with important changes. Price 10 cents. This is an earnest, forcible and timely plea to Christians of all denominations to lay aside their dividing, hindering, outgrown creeds, which their best minds are already growing ashamed of, and unite in putting their emphasis solely upon the simple central teachings of Jesus Christ—the Golden Rule, "love to God and man," the Sermon on the Mount. For use among our orthodox friends of all names (and this is a very large and important field for tract work) this is one of the most effective tracts we know.

"What I have Taught my Children," by a member of the Theistic Church, London, Eng. Williams and Norgate. This is a book made up of seventeen lectures upon the great doctrines associated with Christianity, such as Eternal Punishment, The Fall of Man, Sin, Free Will, Prayer, etc. Five chapters are upon the "Divinity of Jesus."

The lecture upon Public Worship is the best in the book, and is characterized by a good and tolerant spirit.

This book is written from the standpoint of the extreme rationalist, and enters too much into theological controversy to be either interesting or instructive for children, but it might prove valuable to young people who had begun to think upon these great questions. The style of the book is clear and concise, and the spirit throughout is reverent and earnest.

The *New Theology Herald* announces that arrangements are now complete for the organization of New Theology Reading Circles, for the study of Religious, Scientific, Sociological, Temperance, and other questions of vital interest. For the first six months the Course of Study will be as follows:

Religious:
Right and Wrong Uses of the Bible, by Rev. R. Heber Newton. Price - .20
Inspiration, by Cannon Farrar. - .04

Scientific:
Principles of Hygiene, by Hunt. Price. - - - - - - .81

Sociological:
Social Problems, by Henry George. Price - - - - - - .20

Literature:
Past and Present, by Thomas Carlyle. Price - - - - - - .20

For full information apply to EDS. NEW THEOLOGY HERALD, Jamestown, N. Y.

"A Study of Primitive Christianity," by Lewis G. Janes. Index Association, Boston, 1866. Price $1.50.

This is a volume of 320 pages, devoted to a careful study of the preliminary conditions, the beginnings, and the first century of Christianity, grouped under such topics as Palestine in the Roman Period; Society and Religion in the Roman Empire; The Theological and Social Aspects of the Religion of Jesus; The Christianity of Paul; The Church in the Apostolic Age; and Christianity the State Religion. A careful reading of the book leaves the impression of patient, conscientious investigation, and an earnest desire to arrive at a just estimate of the facts and forces which furnish the basis of Christian history. The secret of Jesus' power, the author thinks, consisted in basing salvation upon inner motive rather than outward act. Jesus himself he finds to be "a simple, noble, manly personage, full of intense conviction and prophetic enthusiasm, who moves naturally and freely in his native Hebrew environment," but "who could have had no historical existence in the Gospels without the current Jewish expectation of a coming Messiah." Neither could the simple, unalloyed teaching of the Prophet of Nazareth have prevailed against Roman and barbarian paganism. The Christianity which became the state religion of Rome was not the simple teaching of Jesus, but a compromise with pagan power and sacerdotalism which the Nazarene would never have recognized as the child of his ministry and teaching. With all which we fully agree. The defect of the book, and to us it is a serious defect, is

that the author fails to bring out what we can but think the most central thing in the teaching of Jesus, and the movement he naugurated, namely, its high and impassioned theism. While giving a sympathetic interpretation to the ethical or love-to-man side of Jesus' thought, the Fatherhood-of-God side, he thinks, "is rationally fulfilled in a trustful acceptance of the universe, independent of even theistic belief;" an interpretation which we are sure the Prophet of Nazareth would find less the child of his teaching than even the state religion of Christian Rome. This failure to apprehend the theistic glow of the founder of Christianity is, as we think, a very serious defect in what would otherwise be an admirable, and in the main satisfactory, as it certainly is an able, study in Christian history.

"Memorial of Rev. Charles Wicksteed, B.A.," London: Williams and Norgate. Pp. 350. Price, six shillings.

It must always be a difficult task for the hand of affection to trace for a critical world the spiritual lineaments of a loved friend; but if well done it becomes the most fitting, as it is certainly one of the most enduring, of monuments. The volume before us is such a monument, erected by a son to the memory of his father. Rev. Charles Wicksteed at the time of his death, in 1885, had, been for over half a century prominent in the Unitarian ministry of England. Beginning his ministerial career when only twenty-one years of age, at Liverpool, he had for fellow-ministers, in the same city, James Martineau and John Hamilton Thom, names which have since become household words in Unitarian circles on both sides the Atlantic. A warm friendship was very soon formed between the three young men, which endured the stress of half a century, until death broke the circle. After four years at Liverpool Mr. Wicksteed accepted a call to Leeds, where he labored for eighteen years, until failing health compelled entire change; and for twenty years he found untold delight, and a partial restoration to health, in close and loving contact with nature, among the hills of Northern Wales. Then once more we find him, for nine years, in active ministerial work, as religious lecturer and minister at large; and then, after a little quiet waiting, came the end of a long and useful life.

This biographical sketch occupies a fourth of the volume before us. A somewhat longer space is given to letters and journals, and the remainder to sermons and occasional papers. The whole forms a loving, and certainly an interesting portrayal of a man "characterized," as his biographer tells us, "by a rare *talent for taking pains;*" a talent which could but insure a successful life. We are, therefore, not surprised to learn that the possessor of it took his Bachelor's degree with great distinction; that in his first settlement he won the enthusiastic love and loyalty of his little flock; that, at the close of eighteen years of service in Leeds, when his health failed, his devoted congregation declined to accept his resignation, offered him a release from labor through the summer and autumn, and then an extension of his period of rest for *three years*, with his full salary continued; and finally, when his resignation was insisted on by himself, as a necessity, sent after him, to his country retreat, a deputation to express their deep grief and affection, and to insist on his accepting a purse of $4,400. All this makes us feel that here was a man that had another talent, of rarest value,—a talent for a real Christian ministry of love, which could win love in return.

PUBLICATIONS RECEIVED.

To Publishers.—*All books sent to* The Unitarian *will be promptly acknowledged under the head of "Publications Received," with statement of publisher's price, if known.*

"Passages from the Published Manuscripts of William Ellery Channing." Selected by his grand-daughter, Grace Ellery Channing. Houghton, Mifflin & Co. Pp. 110. Price.....$1.00

Shelby Seminary Memorial, 1854-1869. Edited by Jasper L. Douthit. Pp. 116. *Our Best Words* office, Shelbyville, Ill.

"Satan the Servant of God." By Rev. Charles A. Allen. Sermon. 12 Pages.

"A Great Mistake." By Rev. Charles A. Allen. Tract. 4 pages.

Hebrew Prophets and Kings. By Rev. Henry G. Spaulding. Unitarian Sunday-school Society, Boston. Pp. 100. Cloth, price 35 cents; paper 20 cents.

"Holiness." By Rev. I. S. Lincoln, Wilton, N. H. Pamphlet. 20 pages.

"What Think Ye of Christ?" By Rev. I. S. Lincoln. Pamphlet. 26 pages.

"Eternal Life." By Rev. I. S. Lincoln. Pamphlet. 15 pages.

The North American Review for March.
The Forum for March.
The Popular Science Monthly for March.
The Century for March.
The St. Nicholas for March.
The Andover Review for March.
The New Princeton Review for March.
Lend a Hand for March.
The International Record of Charities for March.

ENGLISH NOTES.

It is pleasant to see that Rev. Dr. Martineau presided at the anuual meeting of the Trustees of Manchester New College, London, January 20. He was re-elected President.

John Ruskin frequently says words we may all do well to remember. One of his recent sentences we shall not forget: "What a child cannot understand of Christianity no one need try to."

An organization called the Essex Hall Musical Association has just been started by some London Unitarians in our new English Unitarian building. It has for its officers men who are well known in the musical world. Its primary object is to develop and improve the musical portion of our church services, and it hopes, in time, to form a circulating musical library.

It is settled that our English National Unitarian Conference of 1888 is to be held at Leeds, Yorkshire.

An English bishop, Dr. Moorhouse of Manchester, has declared himself in favor of the Sunday opening of libraries, on the ground that it would contribute to the interests of the life of men.

The late Rev. Hugh Stowell Brown, the well-known Congregationalist, was accustomed to say to Christian students: "Young men, take care that whilst you are putting off the old man you do not put on the *old woman!*"

The *Christian Life* says: "The anti-tithe agitation in Wales has become national, and there can be little doubt that the result will be the disestablishment and disendowment of the Episcopal Church in Wales. The main topic of conversation among farmers is tithes."

We were not aware that Christmas was much observed by Jews, but it would appear to be the case, to judge from the *Jewish Chronicle*, which has been grumbling at the tendency of Jewish children "to associate the pleasantest time of the year with a non-Jewish festival."

An important religious trial has been going on in the English courts. It seems that a young lady—Miss Allcard—in 1868 entered an "Episcopal Convent," and on taking her vows solemnly deeded all her property to the institution in the person of the Lady Superior. She has since, however, become a Roman Catholic, has left the convent, and now institutes legal proceedings with a view to recover ing her money. The case was given against her on the grounds that she "could not recall gifts made years ago, with intelligent intention, to objects which she then believed to be holy and true." We confess with the *Inquirer* "to a decided preference for a Roman Catholic convent over this 'Episcopal Convent' in the church of England. The one is a genuine thing, subject to ancient traditions, and a carefully framed system of rules, the other is a mongrel imitation, which is only indirectly sanctioned by the Episcopal authorities."

In the Rev. Mr. Haweis' book, "Christ and Christianity," recently published, occur the following remarks on the "Sermon on the Mount," which are precisely the same as those often made by Unitarian divines: "I suppose every theologian will admit that the Sermon on the Mount contains the purest Christianity, and yet all the favorite dogmas of the Church have, somehow, been left out of it. I find there no Trinity, no Eternal Punishment, no Atonement, no Justification by Faith, no doctrine concerning the Infallibility of the Bible, the nature of the Sacraments or Church Government. I am not saying that the Church's dogmas are not true. I say they are not to be found in the Sermon on the Mount, and hence I draw a distinction between *Christianity* and *the religion of Christ.* No doubt every dogma which at one time or another has been deemed indispensable to Christianity aims at some truth; but what is not to be found set down in Christ's teaching, only deduced from it, or evolved—why that is *derived* doctrine, and may be re-defined and re-stated. If you want to know what Christ taught I do not advise anyone to go first to the Catechism, or even to St. Paul's Epistles, but straight to the Sermon on the Mount."

DEDICATION AT MANISTEE, MICH.

Manistee, one of the most prosperous of the cities of Michigan, is located in the western part of the state, on Lake Michigan, pretty far north. It has grown within six years from 6,000 to 12,000 population. It is the headquarters of an immense lumber trade —its saw mills and shingle mills being among the most extensive and important in the country. And of late, within four or five years, it has also developed very heavy salt interests—its product of this article being already 5,000 barrels a day, with a prospect of large increase. In this important center, after two or three attempts and failures in past years, Unitarianism has at last established itself firmly and to stay. A little more than a year ago Rev. Albert Walkley went there and began work in the most quiet way. There was little encouragement. The few Unitarians who could be found had no faith that anything could be done. But Mr. Walkley persevered in his personal work, and soon arranged for a Sunday service in a very small room up-stairs in a business block. From this very humble beginning the work steadily grew until the room had to be exchanged for a larger. A Unitarian society was organized. Before six months had passed a lot had been bought, a subscription was started for a building, and before long money enough was pledged to make it safe to go ahead. And now, fourteen months from the time Mr. Walkley began his work, a beautiful stone church with neat stone parsonage attached, is completed. All is paid for but the lot, and the best of it all is, every dollar of the money has been raised at home. The church consists of auditorium, parlor and dining-room, and is one of the most attractive and admirable we know of.

It is worthy of notice that this Manistee movement, while thoroughly broad, inclusive and progressive, has been organized not simply on a basis of ethics and free thought, with Christianity and theism optional, but upon ethics and free thought *plus* unequivocally the great spiritual faiths, in God as a Father and in the immortal life, taught by Christ and the great Hebrew prophets.

On February 23 the new church was dedicated, Rev. James De Normandie coming all the way from Boston to preach the dedication sermon, and Rev. J. Ll. Jones coming from Chicago, and Rev. J. T. Sunderland from Ann Arbor, to assist in the services.

The dedication, which was greatly enjoyed, was preceded and followed by an excellent Conference, which was participated in by the ministers already named, Rev. Rowland Connor, of East Saginaw, and the local pastor.

Since we have been on the ground and seen what has been accomplished in Manistee we do not wonder that Secretary Reynolds of the American Unitarian Association writes Mr. Walkley, "You have certainly done one of the best and cleanest pieces of work that we have seen in the West for many a long day."

OUR "FORTY IMMORTALS."

Several weeks ago, Rev. J. T. Sunderland gave out a large number of blanks to the members of his evening congregation in Ann Arbor, made up of students and others, asking those receiving the blanks to fill them out with the names of (in their judgment) our forty most eminent Americans,—classified as follows: Our five greatest poets, our five greatest Historians, our five greatest Philanthropists and Reformers, our five greatest Statesmen, our five greatest Thinkers, our five greatest Preachers or Religious Teachers, our five greatest Scientists, our five greatest Educators. When the blanks had been filled and returned Mr. Sunderland gave a Sunday evening lecture, to a very large congregation or the religious views of the forty who had been named, as illustrating the tendencies of religious thought in our time. Probably he has never done any single thing during his seven years' ministry in Ann Arbor, so effectual in calling the attention of the students of the University to Unitarianism, as this. Of the forty names receiving the highest number of votes, twenty-six were of Unitarians. The forty were as follows: *Poets*, Longfellow, Whittier, Lowell, Holmes, Bryant; *Historians*, George Bancroft, Motley, Prescott, Parkman, Hildreth; *Statesmen*, Jefferson, Hamilton, Lincoln, Webster, Calhoun; *Thinkers*, Emerson, Franklin, Jonathan Edwards, John Fiske, W. G. Harris; *Philanthropists and Reformers*, Garrison, Peter Cooper, Wendell Phillips, Henry Berg, George Peabody; *Religious Teachers or Preachers*, Beecher, Channing, Theodore Parker, Swing, E. E. Hale; *Educators*, Horace Mann, President Eliot, of Harvard, Chancellor Eliot of Washington University, Prof. Barnard, W. T. Harris; *Scientists*, Louis Agassiz, Franklin, J. D. Dana, J. W. Draper, Prof. Henry.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs send it immediately on a postal card.—EDS. UNITARIAN.]

Our Fellowship Committee for New England has received to our fellowship, Rev. John C. Mitchell, formerly of the orthodox Congregationalist body.

In a late number of the *Christian Register* the question is asked, if any of our Unitarian churches have women acting as trustees. We think there are a number of such churches in the West. The church at Ann Arbor, Mich., has had a part of the time one and a part of the time two women on its Board of Trustees for the past six years.

Rev. A. G. Jennings, Missionary of the American Unitarian Association for Indiana, Ohio and Kentucky, writes us that he has already sixteen lecture and preaching engagements made for March. He has recently visited our societies in Evansville, Ind., Louisville, Ky., and Cincinnati, Ohio, and will go soon to Cleveland and Marietta.

Chicago.—At a recent meeting of the trustees, officers and Advisory Committee of the Church of the Messiah, resolutions were passed, expressing the sense of all present, of the estimable character of the late Dr. W. G. Eliot, of St. Louis, the large and influential work which he did for religion and education, and the very great loss which Unitarianism in the West suffers in his death.

—The short series of sermons recently preached by the Rev. J. Ll. Jones at his Sunday evening Music Hall services have just been published in a small volume by Charles H. Kerr & Co., under the title of "Practical Piety."

—Secretary Effinger, of the Western Conference, recently had a narrow escape in a railroad collision, and can testify from rather uncomfortable experience of the need of safer heating in cars than is afforded by stoves.

—The next meeting of the Western Conference will be held All Souls' (Mr. Jones') Church.

Boston.—Rev. Geo. Willis Cooke has been giving his six lectures on "Woman in Literature," before the New England Women's Club.

—This is the way the Boston *Gazette* speaks of Rev. Samuel Jones and the work he has been doing: "We are willing to concede the sincerity of Mr. Jones' motives and the reality of his religious fervor, but things sacred cannot be treated respectfully from a comic standpoint, and earnest, religious sentiment side by side with funny anecdote and low wit is out of place, to say the least. A cheap method of winning a cheap laugh is not a method by which a dignified knowledge of the higher life may be inculcated. Buffoonery is objectionable under any circumstances, but when it is brought to bear upon the subject of religion, it becomes unutterable offensive."

—A course of Sunday evening lectures, explanatory of Christian Doctrine, is being given under the auspices of the Suffolk Conference, in the Unity Church, Allston, the Harvard Church, Charlestown, the Church of Our Father, East Boston, and the South Congregational

Church. Rev. E. E. Hale speaks on "The Bible: What it is and What it is not;" Rev. Brooke Herford on "Christ our Savior, not our Substitute;" Rev. M. J. Savage on "God;" Rev. James De Normandie on "Everlasting Punishment;" Rev. E. A. Horton on "Religion," and Rev. Pitt Dillingham on "The Spirit's Use of Fate's Material."

—Rev. S. W. Brooke is holding a series of Sunday evening services in the First Church, to last until Easter. After Easter Rev. Brooke Herford expects to have a short course of lectures in Arlington Street church, the desire being to have some one of the Back Bay churches open every Sunday evening.

—The young ministers who have started the gospel meetings at King's Chapel, are making a real useful success of them, so far as they have gone. They have gone the right way about it. Near to the chapel on the one side, is a large population in boarding-houses, at each of which invitations to the services have been left. The same invitations have been posted in the stores around, and especially in the poorer districts toward the north end, and some of the young men have themselves gone out into the neighboring streets at the service hour and invited the people in. The first evening there was a good audience, about half being outsiders and the rest visitors from the Unitarian congregations. The second Sunday, the attendance was much larger, and almost entirely composed of the outside class especially sought. The spirit of the services has been deeply religious, and it is especially interesting to watch this effort to bring the unchurched, not into a hall or theatre, but into the church itself.

Augusta, Me.—Rev. P. S. Thacher is organizing a juvenile temperance society on the lines of Rev. Christopher Eliot's recent pamphlet. He is also giving a course of Sunday evening lectures on "the Positive Aspects of Unitarianism," which is attended by a considerable number of the members of the Legislature, now in session in Augusta.

Bangor, Me.—Rev. G. C. Cressey, pastor of the Unitarian Church, has printed as a pamphlet, a sermon on "The Divine in the Human." Its central thought is, "Reason, love and labor are the Divine attributes of man which make all men in deed and in truth partakers of the Divine," a somewhat larger scheme of incarnation than our orthodox friends could probably make room for.

Brunswick, Me.—Rev. E. C. Guild has been giving a series of Sunday evening lectures, the general subject being "Self-Culture," treated under the heads: "The Body," "The Will," "The Soul," "The Social Relations." The attendance has been considerably larger than that of the regular morning services, and has consisted largely of outsiders and people from other churches.

Buffalo, N. Y.—We are in receipt of a pamphlet containing the address of Rev. George W. Cutter, at the recent dedication of the fine new Sunday-school rooms of the Church of Our Father. A Unitarian Sunday-school was first organized in Buffalo, in 1834, and has continued without interruption to the present time. Dr. Hosmer, when he was pastor, introduced the excellent custom of having the school hang a picture on the walls, each year, with a card attached giving the names of the scholars who had been present regularly during the year. When he left, the custom fell into disuse, but has now been revived. Mr. Cutter says, "It did good in two ways: it helped to make the walls bright and cheerful, and it increased the attendance of the pupils."

One of the early dreams of the more wealthy men of the Unitarian church was of a "University of Western New York," to be located in Buffalo, with Dr. Hosmer as one of the faculty. "But the plan fell through, and Meadville received the benefit of the failure."

The first Christmas tree ever used in a Sunday-school in Buffalo, was in the Unitarian Church. So, too, the first Sunday-school pic-nic ever given in the city, was given by the Unitarian School.

One of the pleasantest reminiscences of the past is that of the meetings which were held by the children at the house of Dr. Hosmer, the parsonage. Upon the summer evenings he would have the young people come to his house, and as they were seated about the spacious parlors, or on the floor at his feet, would tell them stories from the Scriptures, or explain some sacred picture upon the wall, such as "Ruth and Boaz," "Christ Teaching from the Mount," or "The Last Supper," etc. The eager and expectant faces of the children showed how gladly they took in the lessons offered them in this simple style. On the outer edge, and sometimes crowding the doors and piazza, the older ones would stand, the fathers and mothers, drawn there by their interest in the service; while often upon the sidewalk passers-by would pause to listen to the sweet strains of music which floated out upon the soft evening air.

Chicopee, Mass.—The ladies of the Unitarian society have organized a branch of the Auxiliary Conference, and are looking about for Post-office and other good work to do.

Cincinnati, Ohio.—The Unitarian society at its recent annual meeting voted to accept an offer for the purchase of its present church building, and appointed a committee to select suitable ground for a new building. The thought is to build a new church on the hills, and then adopt some plan for maintaining regular half-day services of a popular character every Sunday down in the heart of the city.

—The society is out of debt. The sum offered for the present church building and lot is $33,000. The pastor reports the number of families connected with the parish as about 125. Says Mr. Thayer, in view of the prospective removal of the main church "to the hills": "I should rejoice to see our Unity Club become the nucleus of a down-

own association, which should have an assembly-room open through the week for various sorts of lectures, studies of music and other recreative and industrial classes, and upon Sunday for the preaching of a religion and morality suited to the capacity and needs of all sorts of people, with an occasional secular lecture, like those of the theatre Sunday afternoon Unity course. Such a plan might satisfy the demands for a down-town liberal church, and do something larger besides."

Dayton, Ohio.—This city offers peculiar advantages for establishing a Unitarian Church. "It is beautiful for situation," numbering over 60,000 inhabitants. There is no liberal society of any kind here, not even a Congregational. Many of the best people feel the need of a liberal church. A movement will be made here before long.

Denver, Col.—The beautiful new church edifice is fast rising. Rev. Mr. Van Ness, the pastor, has been preaching a series of sermons on the "Religion of the Future."

Dublin, Ind.—Unitarian services have recently been held in Dublin. We give a clipping from a local paper:

"A large audience assembled in the Universalist Church Tuesday evening to hear Rev. A. G. Jennings, of Laporte, Ind., Missionary for the American Unitarian Association. They were treated to a lecture of a high order, for Mr. Jennings is a gentleman of rare culture and attainments. His lecture was thoughtful, well prepared, and thoroughly practical. He has the power of holding the attention of his audience from first to last, and shows himself a powerful speaker."

Jamaica Plain, Mass.—Mrs. Mary Mann, widow of the distinguished Horace Mann, died here on January 11, aged 80 years. She had survived her husband 27 years. She was sister of Miss Elizabeth Peabody and of the wife of Nathaniel Hawthorne. Much of her life had been devoted to educational and philanthropic work. She wrote a life of her husband, a little book entitled "Christianity in the Kitchen," and much else.

Kansas City, Mo.—A correspondent writes: "Our Unitarian Society here is large and powerful; and what is more, it is growing. We lay the corner-stone of our new church next week."

Knightstown, Ind.—Through the influence of our literature, this place is nearly ready for a Unitarian society.

Le Mars, Iowa.—An interesting meeting was held here on the evening of February 21, in the parlors of Dr. and Mrs. Bowman. Rev. O. Clute made a short address, and then the friends present had a valuable talk as to the prospects of our thought. An organization is contemplated.

Leominster, Mass.—Rev. E. B. Payne was installed as pastor of the Unitarian Church on February 2, Revs. J. C. Duncan, G. S. Shaw, E. J. Young, G. M. Bartol, Calvin Stebbins, W. H. Pierson and E. A. Horton taking part in the service. Mr. Young's sermon, from the text, "He went about doing good," was earnest and eminently practical. The "Address to the People," by Mr. Horton, was perhaps especially enjoyed, partly because the speaker had formerly been pastor of the society and held so warm a place in the hearts of many present, and partly because of the earnestness, point and feeling with which he spoke. At the close of the public exercises the large congregation present were invited to a social gathering and supper in the church vestry. The whole occasion was a happy one. The new pastor enters upon his work under most favorable auspices.

Louisville, Ky.—A correspondent writes: "Since the return of Rev. Mr. Jones from Florida about two years ago, the Unitarian Church has paid its entire debt of $4,000, and it now proposes to repair its church building. This is one of the largest Unitarian societies in the west. All its affairs are in an excellent condition. Mr. Jones is certainly the right man in the right place."

Lowell.—Rev. George C. Wright has opened a cooking school for working people in connection with the Ministry-at-Large here. The school is completely equipped and has a competent teacher. It opened with a greater number of applicants than could be accommodated in the classes, though the scholars pay for their tuition. Other industrial features will be introduced into the system of this Ministry-at-Large, which is a chartered institution, peculiar to Lowell in some respects, and fortunate in having endowments and friends to help its progressive work of benevolence, education and religion among the poorer classes of Lowell. The church and Sunday-school connected with the Ministry-at-Large are filling up under Rev. Mr. Wright's ministry.

Midland, Mich.—Connected with the vigorous Unitarian Church here is a thriving Unity Club. Its programme is usually filled by home talent, but a few lectures by speakers from a distance are added for variety. Rev. Albert Walkley, of Manistee, lectured recently on "Shakspeare's Richard III." A correspondent speaks highly of the lecture.

New Orleans, La.—An excellent sermon of Rev. Chas. A. Allen's, entitled "Satan the Servant of God," has been printed as a tract. Also a shorter tract has been issued entitled "A Great Mistake."

—New Orleans is to have a fine public library. Miss Annie T. Howard, daughter of the late Charles T. Howard, has purchased ample grounds, and will soon begin the erection of a building to be called the Howard Memorial Library, to have a capacity of 100,000 volumes. The ground, building and books will be the gift of Miss Howard.

Oakland, Cal.—The new church organized here by Mr. Wendte has adopted the fol-

lowing concise and admirable Bond of Union: "In the love of truth and in the spirit of Jesus Christ, we whose names are hereunto subscribed unite to form a church for the worship of God and the service of man." A Starr King Fraternity has been organized among the young people. In March, Rev. Arthur May Knapp will deliver a series of lectures before the Fraternity on "Architecture, Sculpture and Painting."

Ohio— Rev. Geo. A. Thayer, of Cincinnati, in his recent annual report to his church, speaking of the recent appointment of Rev. A. G. Jennings to be the missionary of the A. U. A. for Ohio, Indiana and Kentucky, says: "I believe the most hopeful field for the operation of Mr. Jennings is in Ohio. For, in all this intelligent and enterprising State there are but two Unitarian Churches, in addition to our own, viz: those at Marietta and at Cleveland. And, hence, Mr. Jennings' operations should be viewed by us with especial solicitude and approval, as in a domain which is peculiarly our charge and our wider parish; and the Association which stands behind him should, in my judgment, be looked upon as entitled to the larger share of our annual missionary subscription."

Philadelphia, Pa.—The Spring Garden Church is now used almost every evening of the week for some good purpose. The last good movement that it has taken under its protecting wings is the "Broad and Spring Garden Total Abstinence and Anti-tobacco League," which meets the third Wednesday evening of each month.

—In answer to the question asked in the *Christian Register*, if any Unitarian churches have women acting as trustees, it may be interesting to note that the Spring Garden Society has had three women trustees for the past five years, ever since it was organized, and has recently elected two more.

—Mr. May of the First Church, has been kept out of his pulpit several Sundays by ill-health. His place has been supplied by Rev. Howard N. Brown, of Brookline, Mass., Rev. Dr. Furness, Rev. W. C. Gannett, and Rev. Mr. Clifford.

—The Women's Auxiliary met in the parlors of the First Church, February 3, and were addressed by Mrs. Kate Gannett Wells, of Boston, on the subject of Sunday-schools.

—On February 6, Rev. Mr. Clifford preached to his society in Germantown a sermon appropriate to the fifth anniversary of his settlement. The Samuel Longfellow Guild in the Germantown society has been busy this winter making garments and sending supplies to the sufferers in the South and elsewhere.

Richmond, Ind.—This Quaker city is ready for a Unitarian society. A movement will be made here soon.

Rising Sun, Ind.—There are many Unitarians in Rising Sun. This place was recently visited by missionary Jennings. He returns to hold a series of meetings in March.

Sacramento, Cal.—The new Unitarian society organized by Mr. Charles P. Massey, starts well. Years ago there was a church here, with Rev. H. W. Brown as its esteemed minister. But after his departure, those who had been gathered together became scattered, and now the work has to be begun anew.

San Diego, Cal.—Rev. B. F. McDaniel, the new minister of the Unitarian society, is preaching to crowded houses.

San Francisco and Oakland, Cal.—A Unitarian club is talked of in these two cities.

Seattle, W. T.—A correspondent from this important outpost writes: "We have here a little band of Unitarians who have organized as a church, without a church edifice, or the means to get one. Numbers and financial means are sadly lacking, yet some of us hope for the day when this community will be blessed by an active and strong liberal religious society, such as every town needs."

Sioux Falls, Dakota.—Rev. Eliza T. Wilkes began work here last fall in her husband's law office, having very good congregations. She asked Miss C. J. Bartlett to come to her assistance, and has now relinquished the work, and Miss Bartlett has taken it up. The meetings have outgrown the law office, and now are held in the Adventist Church.

Sioux City, Iowa.—In saying in the February UNITARIAN, that our church in this "booming" city had paid $500 for a church lot, our types were greatly at fault. The price paid was $6,500. Similar lots in the vicinity are now selling for $10,000.

Spokane Falls, W. T.—A promising Unitarian society has been organized here, and has called for its minister Rev. E. M. Wheelock, formerly of Dover, N. H.

Sterling, Mass.—The Unitarian Church has been remodeled and put in good repair through the munificence of Mrs. C. A. Freeman. The organ is moved from the gallery to the side of the pulpit, new church parlors and kitchen constructed, and all the rooms newly frescoed. The society have also had a bequest from Mrs. Emily Wilder, lately deceased. She leaves for them her house to be used as a parsonage, and twelve acres of land.

St. Louis.—One of the results of Dr. Eliot's death has been to call public attention anew to some of the important historic events in which, during his long and active life, he bore a conspicuous part. Prominent among these was the Western Sanitary Commission, which he was largely influential in organizing, and of which for a long time he was, perhaps, the leading spirit.

—The Church of the Messiah adopted at its annual business meeting, a new financial policy. It formed a Board of Stewards, consisting of six gentlemen, one of whom is the

church treasurer. In their hands is placed all the financial interests of the church and Mission Chapel. They collect the revenue for church, the two Sunday-schools, the American Unitarian Association, and all charities to which the church contributes. The Board of Trustees simply retain the right of financial disbursement.

—The pastor of the church, Mr. Snyder, has been granted a leave of absence for three Sundays, to visit California, for reasons relating to his health. The pulpit is supplied during his absence by Rev. Dr. Felton, pastor of the Union Methodist Church, of St. Louis, and Rev. Dr. John Fulton, late rector of St. George's Episcopal Church.

Terre Haute, Ind.—In this city there is virtually a Unitarian Church, as there is in Indianapolis, although it is called "Congregational," the *word* Unitarian being left out.

Westfield, Ind.—Missionary Jennings recently preached here in a Friends' church. This is a neighborhood of Friends, though with strong Unitarian tendencies, owing to the distribution of our literature by our post-office mission workers.

Winthrop Mass.—A new Unitarian society (with a Sunday-school connected) has been organized here, by Rev. J. F. Moors, D.D., and promises well.

Winthrop, Me.—At this town of some 3,000 people, Rev. P. S. Thacher of Augusta has been holding services on Sunday afternoons for over a year and a half. The congregation average over a hundred, and are about to organize.

Yonkers, N. Y.—Rev. J. T. Bixby, Ph.D., has accepted a call to the Unitarian society.

RENEWAL OF SUBSCRIPTIONS.

We have passed the beginning of our second year,—the time for renewing subscriptions. May we ask that renewals be made without further delay? As we publish at so very low a price, promptness as well as pay in advance is necessary. To the friends in all parts of the country who last year volunteered to act as agents for the UNITARIAN, *and in many ways helped us in getting subscribers, we return our thanks. If such are willing to continue their aid the coming year we shall be grateful. But let no subscriber wait for some one to solicit his renewal, but send his subscription, with the money accompanying, directly to us.* ***Address, Rev. J. T. Sunderland, 115 Monroe street, Chicago.*** *For directions for sending money see page ii of cover.*

Although, as we inform our readers on another page, the UNITARIAN *has now reached so large a subscription list as to be self supporting, get we are naturally desirous of a still wider field of usefulness for it. And this it may easily have, if those who believe in the work it is trying to do, will help make it known.*

What can friends do, and ***now,*** *at the beginning of a new year, to help on? We answer:*

They can promptly renew their own subscriptions.

They can subscribe for an extra copy, for a friend or relative at a distance.

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They can use their influence to get their church canvassed, and if possible a regular agent appointed and announced from the pulpit.

If they are ministers, they can recommend it publicly to their people.

They can try to get their churches to subscribe for twenty-five or fifty copies to be put on the literature table at the church door, or to use in Post-office Mission work, or to be sent every month as silent missionaries into families in the community where they will do good, or for ***us*** *to send out for Post-office Mission purposes, or into college or other reading rooms, throughout the country.*

Or, if they cannot do anything more, they can at least furnish us a few names of persons to whom we may mail specimen copies.

Packages *of the* UNITARIAN *will be sent* ***free*** *to ministers, Post-office Mission secretaries, or other workers who wish to distribute them in their churches or otherwise use them as samples.*

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And ample as the wants of man."

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The *New Theology Herald* is a family religious paper. While standing firmly for the ideas of the New Theology, it will aim to give the ripe thought of Christian scholarship on the supreme questions of religion. The eminent scholars and divines associated with the Lakewood School of New Theology will furnish this paper, from time to time, with the brightest jewels of their thought. It stands for the rights of man, woman and child, and will attack, without fear, every form of wrong, national or individual. Holding fast to all the revelations of the past, it accepts with reverent gladness all the revelations of the present time. It would unite in the bonds of a common sympathy all those who, either within or without the Evangelical Church, are earnestly seeking to reconstruct religious thought, and clear it from the errors of the past. It seeks to preserve the truth that has found imperfect expression in ancient forms of faith, and to set it forth in a form which shall command the respect and reverence of the disciples of science and modern thought.

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J. G. TOWNSEND, SOLON LAUER, } EDITORS.
JAMESTOWN, N. Y.

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